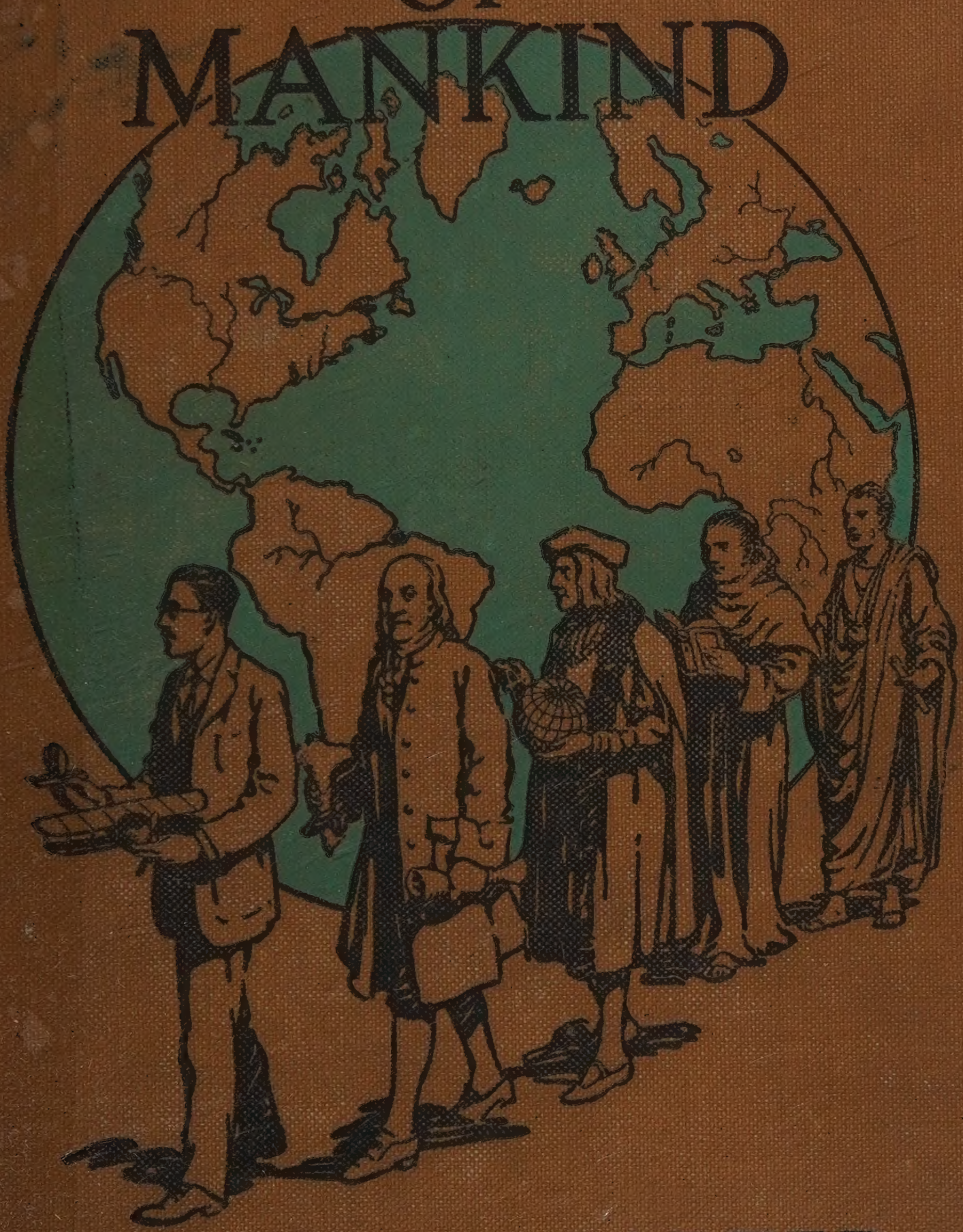
A SHORT HISTORY OF MANKIND



WELLS *and* CARTER

B. C.

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Euphrates

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BABYLONIA

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EGYPT

Exodus (1250?)

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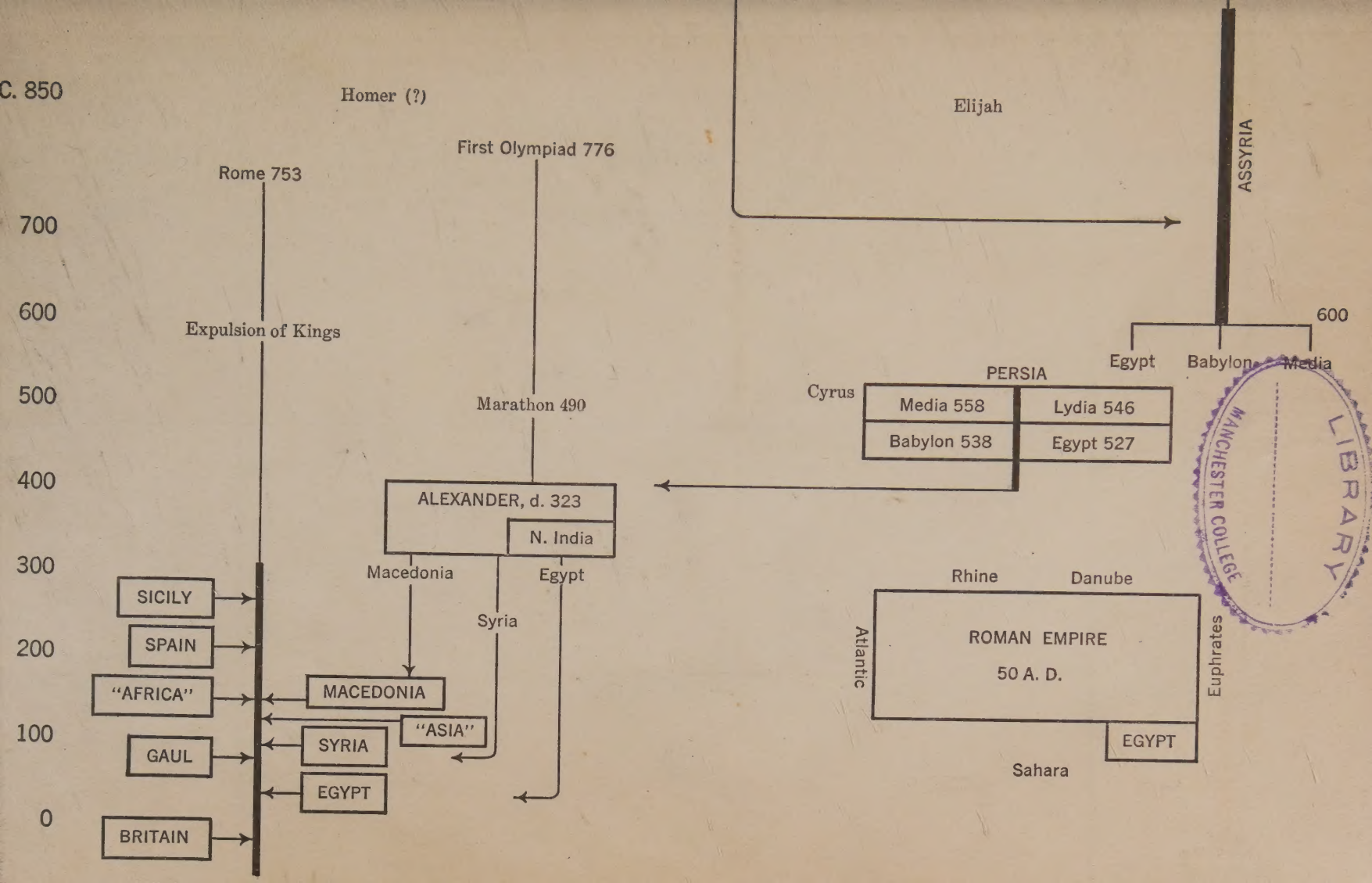

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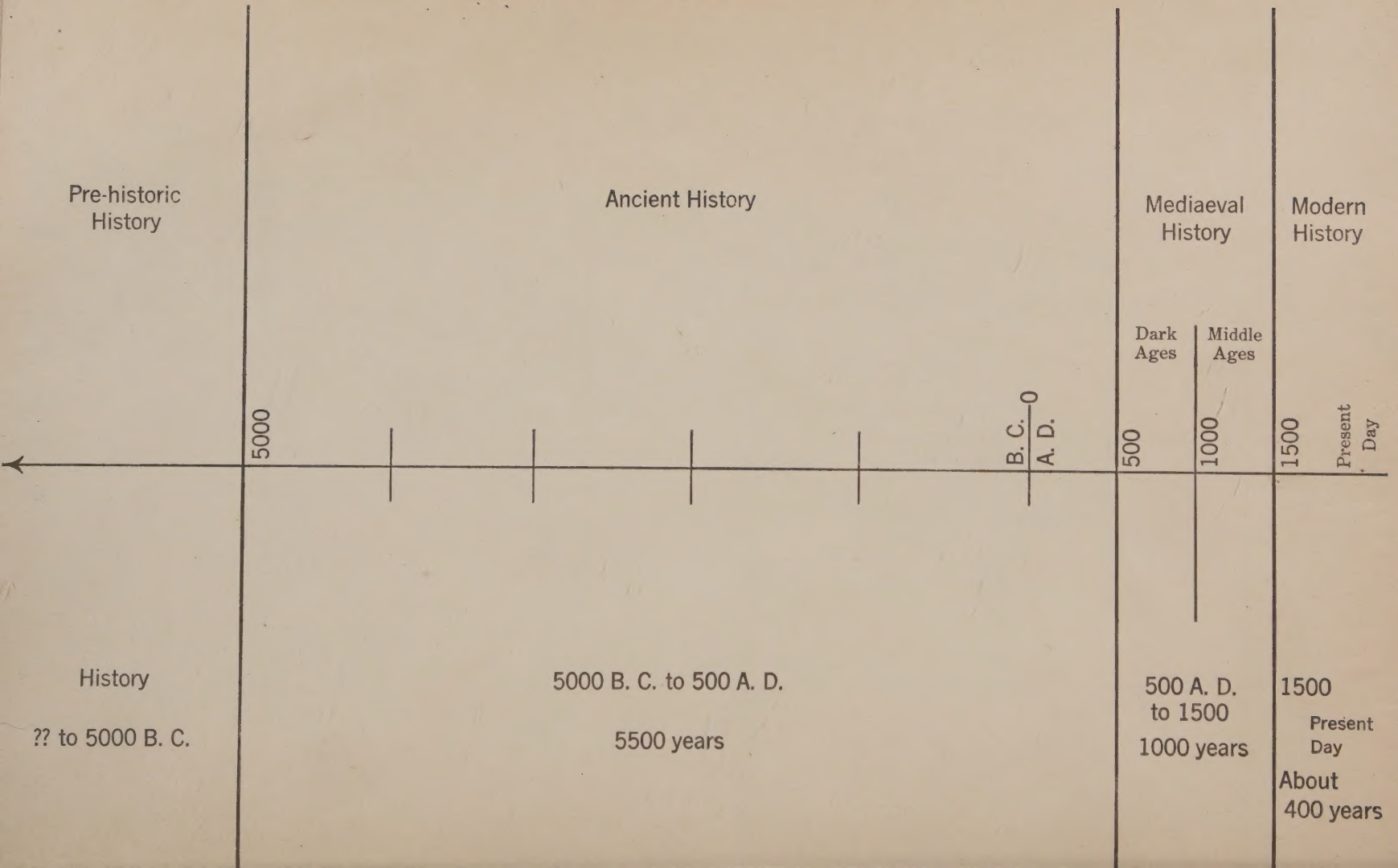
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A SHORT HISTORY OF MANKIND

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A SHORT HISTORY OF MANKIND

BY

H. G. WELLS

ADAPTED FOR SCHOOL USE

BY

E. H. CARTER, M.A.
FORMERLY SCHOLAR OF JESUS COLLEGE, CAMBRIDGE, ENGLAND

FROM

A SHORT HISTORY OF THE WORLD

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PREFACE

This little book should, like the work upon which it is based, be read straightforwardly almost as a novel is read. For in reading the *Story of Mankind* as a whole, it is not so much the memorizing of facts that counts as that general impression and general view which are so necessary a framework for the story of our own or of other peoples.

Its main purpose, then, is to tell in outline for young people the *Story of Mankind*, and to help them to gather up into this one great story such fragments as they are learning in other books and in other ways. Even within the limits of this little book, the story is so unfolded as to record in a simple way Man's main achievements through the ages — intellectual, artistic, scientific, economic, social, and political.

Whatever may be the reader's particular interests, he will be fascinated and stimulated by the story of the Record of the Rocks; by the story of how the World of Sea and Land, and the World of Mankind, came to be what they now are; by the wonderful story of the Growth of Knowledge of all kinds. The great gaps that so often mar the usual histories are here filled in — the ancient empires and peoples; the Arabs and their culture; the great geographical and scientific discoveries; the marvels of the ever-

11578

continuing Industrial Revolution; the story of Japan; and much else denied to the average reader.

The attempt to handle this great and complex theme within the limits of a small book, and in such a way as not to obliterate all traces of the genius of the original work, the Editor has found no easy task. Much has had to be sacrificed that appears in the ordinary histories; but if readers of this book — however quickly they may forget the details of the story — form some sort of idea and impression of how the world came through all the ages to be what it is to-day, and if they themselves so gain a more intelligent and hopeful outlook; if this book helps them to read the national histories and the daily newspapers more intelligently; above all, if they are stimulated to pursue further the Great Story — then the Editor may feel he has not entirely failed in his simplification and adaptation of so famous a work as Mr. Wells' *Short History of the World.* And all who are eager for further enlightenment will turn readily to the splendid illustrated edition of *The Outline of History.*

For valuable criticisms and suggestions while preparing this edition, the Editor is indebted to his friend Mr. Headlam-Morley, C.B.E., M.A., formerly Fellow of King's College, Cambridge.

E. H. C.

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A SHORT HISTORY OF MANKIND

A SHORT HISTORY OF MANKIND

I

THE WORLD

IF we represented our Earth as a little ball one inch in diameter, the sun would be a big globe nine feet across and 323 yards away: that is, about a fifth of a mile, four or five minutes' walking. The moon would be a small pea two feet and a half from the world. Nearer the sun there would be the two inner planets, Mercury and Venus, at distances of 125 and 250 yards from the sun. All round and about these bodies there would be emptiness until we came to Mars, 175 feet beyond the Earth; Jupiter, nearly a mile away and a foot in diameter; Saturn, a little smaller, two miles off; Uranus, four miles off; and Neptune, six miles off on this scale. The real distance of Neptune is 2793 millions of miles. Then nothingness and nothingness except for small particles and drifting scraps of thin vapor for thousands of miles. The nearest star to earth on this scale would be 40,000 miles away.

These figures will serve perhaps to give some idea of the immense emptiness of space in which the drama of life goes on.

For in all this enormous vacancy of space, we know certainly of life only upon the surface of our Earth. It does not penetrate much more than three miles down into the 4000 miles that separate us from the center of our globe, and it does not reach more than five miles above its surface. Apparently all the limit-

Landscape before Life Began

lessness of space is otherwise empty and dead. The deepest ocean dredgings go down to five miles. The highest recorded flight of an airplane or of a balloon is only about seven miles. No bird can fly so high as five miles, and small birds and insects that have been carried up by airplanes drop off insensible far below that level.

The knowledge we possess of life before the begin-

nings of human memory is derived from the markings and fossils of living things in the rocks. We find preserved bones, shells, fibers, stems, fruits, footmarks, scratchings, and the like, side by side with the ripple marks of the earliest tides and the pittings of the earliest rainfalls. It is by the careful study of this Record of the Rocks that the past history of the earth's life has been pieced together; and it is only as a result of many devoted lifetimes of work that the Record has been put into order and read.

II

THE RECORD OF THE ROCKS

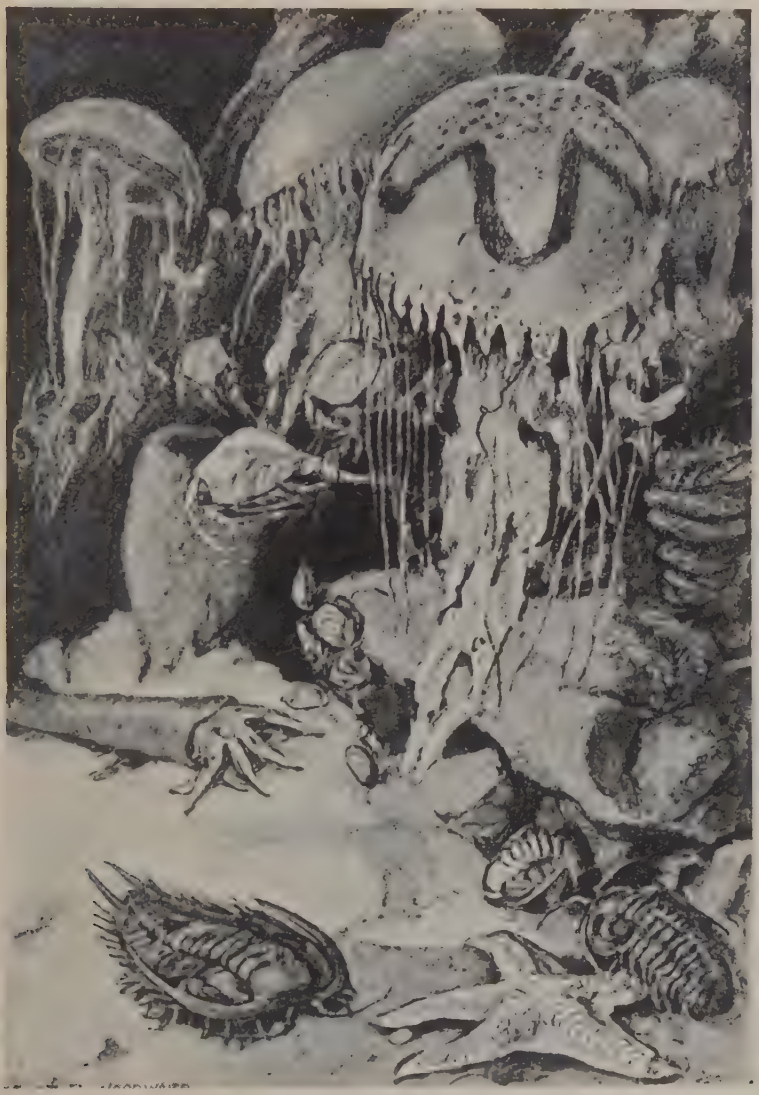
THERE is no definite knowledge of the way in which life began, but nearly all scientific men are agreed that it probably began upon mud or sand in warm sunlit shallow brackish water and that it spread up the beaches and out to the open waters.

The earliest rocks in the Record show no traces of life. Half the great interval of time since land and sea were first distinguishable on earth has left no traces of life.

Then as we come up the Record, traces of past life appear and increase. The first signs that life was astir are vestiges of simple and lowly things; the shells of small shellfish, the stems and flower-like heads of seaweeds, and the tracks and remains of sea worms. Very early appear certain creatures rather like plant lice, crawling creatures which could roll themselves up into balls as plant lice do. Later, by a few million years or so, come certain sea scorpions, more powerful creatures than the world had ever seen before. There are no signs whatever of land life of any sort, plant or animal; there are no fishes nor any vertebrated, or backboned, creatures in this part of the record.

The Age of Fishes. Water scorpions were for long ages the supreme lords of life. Then, later on, there

appeared a new type of being, equipped with eyes and teeth and swimming powers of an altogether more powerful kind. These were the earliest fishes, the first



Ocean Life Early in the Record

known backboned animals, or vertebrates. They were so prevalent that this period of the Record of the Rocks has been called the Age of Fishes. Fishes of a pattern now gone from the earth and fishes allied to the sharks and sturgeons of to-day rushed through the waters, leapt in the air, browsed among the sea-weeds, pursued and preyed upon one another, and gave a new liveliness to the waters of the world.

The *land* during this Age of Fishes was apparently quite lifeless. There was no real soil, for as yet there were no earthworms which help to make soil and no plants to break up the rock particles into mould; there was no trace of moss or lichen. Life was still only in the sea. It was only towards the close of the Age of Fishes that life spread itself out from the waters on to the land.

The Record of the Rocks is suddenly crowded by a vast variety of woody swamp plants, many of them of great size, big tree mosses, tree ferns, gigantic horsetails, and the like. And with these, age by age, there crawled out of the water a great variety of animal forms. There were centipedes; there were the first primitive insects; there were creatures related to the ancient king crabs and sea scorpions which became the earliest spiders and land scorpions, and presently there were vertebrated land animals. Some of the earlier insects were very large. There were dragon flies in this period with wings that spread out to twenty-nine inches. In various ways these new orders of vertebrates and insects adapted themselves to breathing air, by developing gills and lungs.

The Age of Coal Swamps. All the air-breathing

vertebrates of this age of swamps and plants belonged to the class amphibia—they were land animals needing to live in or near moist and swampy places because their eggs could develop only under water. Nearly all of them were forms related to the newts of to-day. This age of the amphibia was an age of life in the swamps and lagoons on the low banks among these waters; it was succeeded by a vast cycle of dry and barren ages, in which began that compressing and hardening of the masses of vegetable matter that gave the world most of the coal deposits of to-day.

A Coal Seam in the Making

The Age of Reptiles. As conditions revert towards warmth and moisture we find a new series of animal and plant forms. We find in the Record the remains of vertebrated animals that laid land eggs with protective shells—creatures without a tadpole stage, the

reptiles. At the same time there had been a development of seed-bearing trees, which could spread their seed, independently of swamp or lake, though as yet there were no flowering plants and no grasses. There was a great number of ferns. There was now also an increased variety of insects. There were beetles, though bees and butterflies had yet to come. But all the fundamental forms of land animals and plants had been laid down during those vast ages and now spread over the earth.

All the sorts of reptile we know now were much more abundantly represented then—great turtles and tor-

Nat. Hist. Museum

A Big Swamp-Inhabiting Dinosaur

toises, big crocodiles, and many lizards and snakes; but in addition there was a number of series of wonderful creatures that have now vanished altogether from the

earth. There was a vast variety of beings called the dinosaurs.

While these great creatures pastured and pursued amidst the fronds and evergreens of the jungles, another now vanished tribe of reptiles, with a bat-like development of the fore limbs, pursued insects and one another, first leapt and parachuted and presently flew amidst the fronds and branches of the forest trees. These bat-lizards were the pterodactyls—the first flying creatures

Nat. Hist. Museum

A Pterodactyl

with backbones. But bird-like though they were, they were not birds nor the ancestors of birds.

The First Birds. The pterodactyls had no feathers; they had no relationship to the first birds. Birds sprang from another branch of the reptiles altogether; they were dinosaurs adapted to a variable climate by the development of feathers. The earliest birds hopped and clambered, then later they skimmed and flew. They developed feathers and their scales became long fronds rather than scales. And at last, by much spreading and splitting, the scales became feathers. Feathers are the natural covering of birds,

and they give a great power of resisting heat and cold such as no reptiles have ever possessed. Then the feather-bearing fore limbs of the birds began to be used first for skimming and later for actual flying.

Then there comes a break in the Record of the Rocks that may represent several million years. There is still a veil here over even the outline of the history of life. When it lifts again, the Age of Reptiles is at an end; the dinosaurs and the pterodactyls have all gone. The cold has killed them.

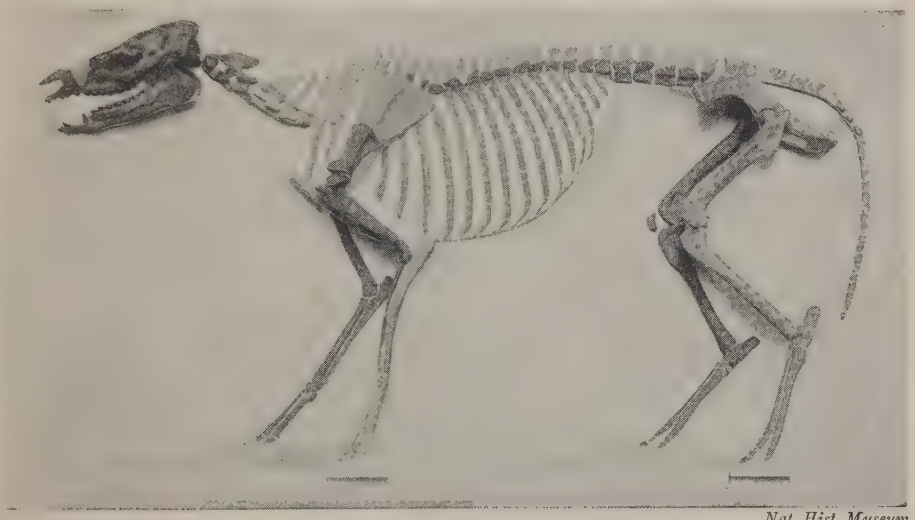
The Age of Mammals. The opening of the next great new period in the life of the earth was a period of upheaval and extreme volcanic activity. Now it was that the vast masses of the Alps and Himalayas and the mountain backbones of the Rockies and Andes were thrust up, and that the rude outlines of our present ocean and continents appeared. The map of the world begins to display a first dim resemblance to the map of to-day. It is estimated now that between forty and eighty million years have elapsed from the beginnings of this new period to the present time.

At the outset the climate of the world was austere. It grew generally warmer until a fresh phase of great abundance was reached, after which conditions grew hard again and the earth passed into a series of extremely cold cycles, the glacial ages, from which apparently it is now slowly emerging.

With the opening of this new period the grasses appear; for the first time there is pasture in the world. And there appear a number of grazing animals, the early mammals, and of flesh-eating types which prey upon these.

The earlier mammals probably parted from their offspring as soon as suckling was over, but we presently find a number of mammals which show the beginnings of a true social life—keeping together in herds, packs, and flocks, watching each other, imitating each other, taking warning from each other's acts and cries. This is something that the world had not seen before among vertebrated animals.

As this new period unrolled, the resemblance of its plants and animals to those that inhabit the world



Nat. Hist. Museum

Skeleton of an Early Horse

to-day increased. A series of forms led up by steady degrees from grotesque and clumsy predecessors to the giraffes, camels, horses, elephants, deer, dogs, lions, and tigers of the existing world.

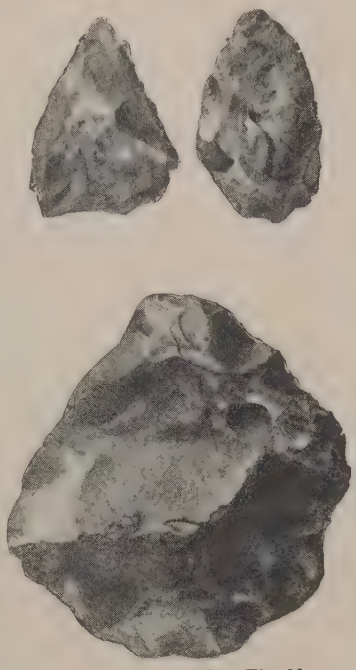
The great world summer drew at last to an end. It was to follow those other two great summers in the history of life, the summer of the coal swamps and the vast

summer of the Age of Reptiles. Once more the Earth spun towards an Ice Age. In the warm past, hippopotami had wallowed through a lush sub-tropical vegetation, and a tremendous tiger with fangs like sabers, the saber-toothed tiger, had hunted its prey where now men throng the streets of London. Now came a bleaker age and still bleaker ages. A woolly rhinoceros, adapted

A Mammoth

to a cold climate, and the mammoth, a big woolly cousin of the elephant, the arctic musk ox, and the reindeer, passed across the scene. Then century by century the arctic ice cap, the wintry death of the great Ice Age, crept southward. In England it came almost down to the Thames, in America it reached Ohio. There would be warmer spells of a few thousand years and relapses toward a bitter cold.

The Dawn-Men. The first glacial age was coming on 600,000 years ago; the fourth glacial age reached its bitterest some 50,000 years ago. It was amidst the snows of this long universal winter that the first man-like beings lived upon our planet, and it is only as we approach these glacial ages that we find traces of creatures that we can speak of as "almost human." These traces are not bones but implements. In Europe, in deposits of this period, between half a million and a million years old, we find flints and stones that have evidently been chipped intentionally by some handy creatures desirous of cutting or scraping or fighting with the sharpened edge. These things have been called dawn-stones, and we may call the creatures who chipped them dawn-men.



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Early Flint Implements

III

THE STONE AGE

THE first real human beings we know of in Europe appear to have belonged to one or the other of at least two very distinct races. One of these races was of very high type indeed; it was tall and big-brained. One of the women's skulls found is bigger than that of the average man of to-day. One of the men's skeletons is over six feet in height. This type resembled that of the North American Indian. They were savages, but savages of a high order. The second race was distinctly negroid in its characters, and resembled the Bushmen and Hottentots of South Africa. It is interesting to find, at the very outset of the known human story, that mankind was already racially divided into at least two main varieties.

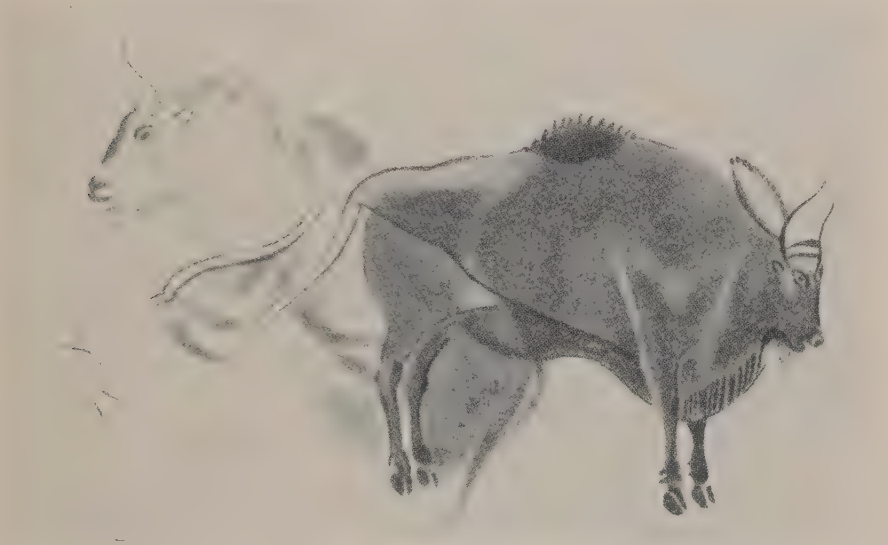
These savages of perhaps forty thousand years ago were so human that they pierced shells to make necklaces, painted themselves, carved images of bone and stone, scratched figures on rocks and bones, and painted rude but often very able sketches of beasts upon the smooth walls of caves and upon inviting rock surfaces.

We have now in our museums great quantities of their implements, their statuettes, their rock drawings, and the like.

The earliest of them were hunters. Their chief

quarry was the wild horse, the little bearded pony of that time. They followed it as it moved after pasture. Also they followed the bison. They knew the mammoth, for they have left us very striking pictures of that creature.

They hunted with spears and stones. They do not seem to have had the bow, and it is doubtful if they had



One of the Marvellous Cave Paintings of Altamira, North Spain

The walls of the caves are covered in these representations of bulls, etc., painted in soft tones of red shaded to black. They may be fifteen or twenty thousand years old.

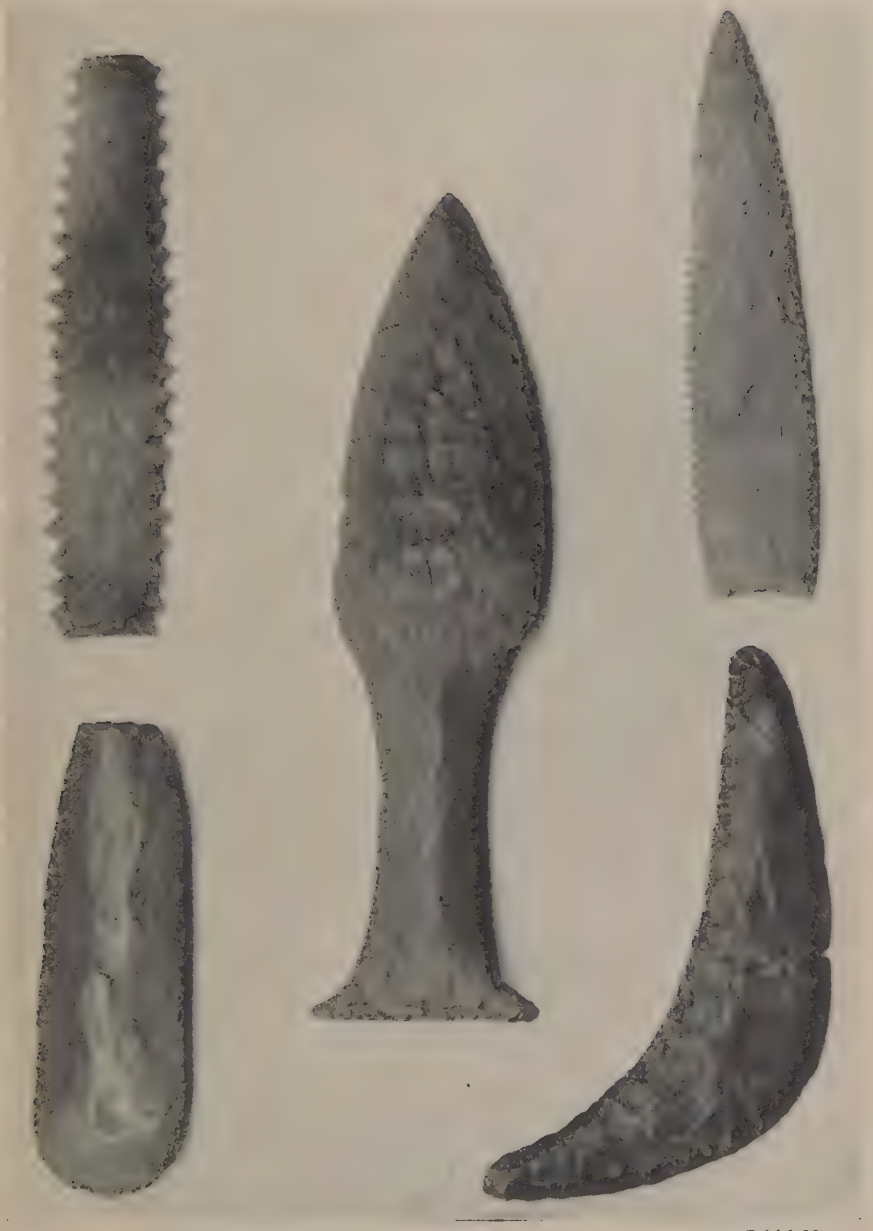
yet learned to tame any animals. They had no dogs. There are one carving of a horse's head and one or two drawings that suggest a bridled horse with a twisted skin or tendon round it. But the little horses of that age and region could not have carried a man, and if the horse was tamed it was used as a led horse. It is improbable that men had yet learned the use of animals' milk as food.

They do not seem to have made any buildings, though they may have had tents of skins; and though they made clay figures, they never rose to the making of pottery. They had no cooking implements. They knew nothing of tilling the ground and nothing of any sort of basketwork or woven cloth. Except for their robes of skin or fur they were naked painted savages.

These earliest known men hunted the open steppes of Europe for a hundred centuries perhaps, and then slowly drifted before it and gradually changed as they advanced. Europe, century by century, was growing milder and damper. Reindeer receded northward and eastward, and bison and horse followed. The steppes gave way to forests, and red deer took the place of horse and bison. River and lake fishing became of great importance to men, and fine implements of bone increased. "The bone needles of this age," it has been said, "are much superior to those of later, even down to the end of the Middle Ages. The Romans, for example, never had needles as good as those of this epoch."

It is interesting to note that less than a century ago there still survived in a remote part of the world, in Tasmania, a race of human beings at a lower level than any of these earliest races of mankind who have left traces in Europe. These Tasmanian people had long ago been cut off by geograpical changes from the rest of mankind. At the time of their discovery by European explorers, they lived a base life subsisting upon shellfish and small game. They had no houses but only squatting places.

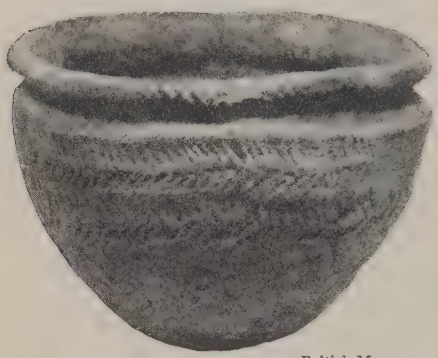
We still know very little about the beginnings of cultivation and settlement in the world. All that we



British Museum

Flint Implements and Weapons of the Stone Age

can say at present is that somewhere about 15,000 and 12,000 B.C., while the remnants of the earlier hunters were drifting northward and eastward, somewhere in northern Africa or western Asia or in that great valley that is now submerged under the waters of the Mediterranean Sea, there were people who, age by age, were working out two vitally important things: they were beginning to cultivate the land and to tame animals. They were also beginning to make, in addition to the chipped implements of their hunter forebears, implements of polished stone. They had found out something about basketwork and roughly woven textiles of plant fiber, and they were beginning to make a rudely modelled pottery.



British Museum

Specimen of Neolithic Pottery

Dug up at Mortlake from the Thames Bed.

They were entering upon a new phase in human history, the New Stone Age as distinguished from the Old Stone phase of the first true men. Slowly these New Stone people spread over the warmer parts of the world, and the arts they had mastered, the plants and animals they had learned to use, spread even more widely than they did. By 10,000 B.C., most of mankind was at the New Stone level. Somewhere in the Mediterranean region, wheat grew wild; and man may have learned to pound and then grind up its seeds for food long before he learned to sow. He reaped before he sowed.

About 10,000 B.C. the land surface of the world was

very similar in its general outline to that of the world to-day. It is probable that by that time the great barrier across the Strait of Gibraltar, which had hitherto banked back the ocean waters from the Mediterranean valley, had been eaten through, and that the Mediterranean was a sea following much the same coast lines as it does now. The Caspian Sea was probably far bigger than it is at present, and it may have been continuous with the Black Sea to the north of the Caucasus Mountains. About this great Central Asian sea, lands that are now steppes and deserts were then fertile and habitable. Generally it was a moister and more fertile world. European Russia was much more a land of swamp and lake than it is now, and there may still have been a land connection between Asia and America at Bering Strait.

IV

THE FIRST CITIES AND THE INVENTION OF WRITING. EGYPT AND MESOPOTAMIA

IT is in lower Mesopotamia and in Egypt that there first appear in history cities and temples, and life above the level of that of a mere barbaric village. In those days the Euphrates and Tigris flowed by separate mouths into the Persian Gulf, and it was in the country between them that people called the Sumerians built their first cities. About the same time, the great history of Egypt was beginning.

These Sumerians appear to have been a brownish people with prominent noses. They used a sort of writing and their language is now known. They had discovered the use of bronze. They built great tower-like temples of sun-dried brick. The clay of this country is very fine and they used it to write upon. They had cattle, sheep, goats, and asses, but no horses. They fought on foot, carrying spears and shields of skin. Their clothing was of wool, and they shaved their heads.

At first writing was merely a short method of recording things by pictures. Even before the New Stone Age men were beginning to write. In Sumeria, where the writing was done on clay with a stick, the dabs soon became unlike the things they stood for, but in Egypt, where men painted on walls and on strips of the papyrus reed (the first paper), the likeness to the thing imitated

remained. From the fact that the wooden reeds used in Sumeria made wedge-shaped marks, the Sumerian writing is called cuneiform, which means wedge-shaped. All the true alphabets of the later world came from a mixture of the Sumerian cuneiform and the Egyptian hiero-

Brick of Hammurabi, King of Babylon about 2200 B.C.

Note the cuneiform characters of the inscription, which records the building of a temple to a Sun God.

glyphic or priest writing. In China, picture writing has never got to the alphabetical stage, even to this day.

We must remember that in the land of Mesopotamia for countless years letters, records, and accounts were all written on almost indestructible tiles. To that fact we owe a great wealth of recovered knowledge.

Bronze, copper, gold, silver, and, as a precious rar-

ity, meteoric iron were known in both Sumeria and Egypt at a very early stage.

Daily life in those first cities of the old world must have been very similar in both Egypt and Sumeria. Except for the asses and cattle in the streets, it must have been not unlike the life in the cities of Central America three or four thousand years later. Most of the people in peace time were busy with irrigating and cultivating the land, except on days of religious festivals. They had no money and no need for it. They managed their small trades by barter; the princes and rulers, who alone had more than a few possessions, used gold and silver bars and precious stones. The temple was the center of life; in Sumeria it was a great towering temple that went up to a roof from which the stars were observed; in Egypt it was a massive building with only a ground floor. In Sumeria the priest ruler was the greatest, most splendid of beings. In Egypt, however, there was one who was raised above the priests; he represented the chief god of the land—the Pharaoh, the god king.

V

THE WANDERING FOLK AND THE SETTLED FOLK

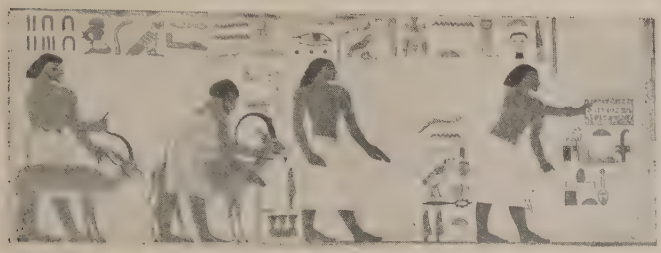
IT was not only in Mesopotamia and the Nile Valley that men were settling down to life as farmers and in cities in the centuries between 6000 and 3000 B.C. Wherever the land could be irrigated, and there was a steady all-the-year-round food supply, men were ex-

Lake Village of Our Own Day, Similar to Those of 8000 Years Ago

changing the hardships of hunting and wandering for a settled life. On the upper Tigris a people called the Assyrians were founding cities. In the valleys of Asia Minor and on the Mediterranean shores and islands, there were small villages growing up to civilized life;

possibly also in favorable regions of India and China. In many parts of Europe where there were lakes well stocked with fish, little communities of men had long settled in dwellings built on piles over the water, and were eking out agriculture by fishing and hunting.

But over much larger areas of the old world, no such settlement was possible. The land was too harsh, too thickly wooded, or too arid, or the seasons too uncertain for mankind—with only the implements and science of that age—to take root. So while the early settlements of the cultivators were growing up chiefly in the great river valleys, a different way of living, the nomadic life, a life in constant movement to and fro from winter pasture to summer pasture, was also growing up. In many ways this free life was a fuller life than that of the tillers of the soil. The individual was more self-reliant; less of a unit in a crowd. The leader was more important; the medicine man perhaps less so. The nomad knew more of minerals than the folk upon the plough lands, because he went over mountain passes and into rocky places. Possibly bronze and much more probably iron smelting were nomadic discoveries. Some of the earliest implements of iron reduced from its ores have been found in central Europe far away from the early civilizations.



Nomads in Egypt

Egyptian wall painting in a tomb near ancient Beni Hassan, middle Egypt. It depicts the arrival of a tribe of Semitic Nomads in Egypt about the year 1895 B.C.

On the other hand the settled folk, with their textiles and their pottery, had made many desirable things. A certain amount of looting and trading naturally developed between the two sorts of people. In Sumeria, which had deserts and seasonal country on either hand, it must have been usual to have the nomads camping close to the fields, trading and stealing and perhaps tinkering, as gypsies do to this day. But hens they would not steal, because the domestic fowl—an Indian jungle fowl originally—was not tamed by man until about 1000 B.C. They would bring precious stones and things of metal and leather. If they were hunters they would bring skins. They would get in exchange pottery and beads and glass, garments, and other manufactured things.

Three main regions and three main kinds of wandering people there were in those remote days when there were settled folk in Sumeria and early Egypt. Away in the forests of Europe were the blonde Nordic peoples called Aryans, hunters and herdsmen. Away on the steppes of eastern Asia various Mongolian tribes, the Hunnish peoples, were taming the horse and moving between their summer and winter camping places. In the deserts of Syria and Arabia, which were growing more arid now, tribes of a dark white or brownish people, the

Semitic tribes, were driving flocks of sheep and goats and asses from pasture to pasture.

It was these Semitic shepherds who were the first nomads to come into close contact with the early civilizations. They came as traders and as raiders. Finally there arose leaders among them and they became conquerors.

About 2750 B.C. a great Semitic leader, Sargon, had conquered the whole Sumerian land and was master of all the world from the Persian Gulf to the Mediterranean Sea. He was a barbarian, and his people learned the Sumerian writing and adopted the Sumerian language. The empire he founded decayed after two centuries, and then a fresh Semitic people, the Amorites, by degrees set up their rule over Sumeria. They made their capital in what had hitherto been a small up-river town, Babylon, and their empire is called the First Babylonian Empire. It was later ruled by a great king called Hammurabi, who made the earliest code of laws yet known to history. He lived about 2100 B.C.

The narrow valley of the Nile lies less open to invasion by the nomads than Mesopotamia. But about the time of Hammurabi occurred a successful Semitic invasion of Egypt, and a line of foreign Pharaohs was set up, the Hyksos or "Shepherd Kings," which lasted for several centuries, after which these Semitic conquerors were expelled (about 1600 B.C.).

Into Sumeria, however, the Semites had come for good and all. The two races mingled, and the Babylonian Empire became Semitic in its language and character.

VI

THE FIRST SHIPS—THE ÆGEAN PEOPLES

THE earliest boats and ships must have come into use some twenty-five or thirty thousand years ago. Man was probably paddling about on the water, with a log of wood or an inflated skin to assist him, at latest in the beginnings of the New Stone period. A basket-work boat, covered with skin and caulked, was used in Egypt and Sumeria from the beginnings of our knowledge. Such boats are still used there. They are used to this day in Ireland and Wales; and in Alaska sealskin boats still make the crossing of Bering Strait. The hollow log followed as tools improved. The building of boats and then ships came in a natural succession.

It is, however, only in the last four hundred years that the well-rigged, ocean-going sailing ship has developed. The ships of the ancient world were essentially rowing ships which hugged the shore and went into harbor at the first sign of rough weather. As ships grew into big galleys they caused a demand for war captives as galley slaves.

The Phoenicians of Tyre and Sidon were a great seafaring people. They settled largely in Spain and sent coasting expeditions through the Strait of Gibraltar; and they set up colonies upon the north coast of Africa, of which Carthage was the most famous. They even traded with Britain, attracted by the Cornish tin mines.

But the Phœnicians were not the first people to have ships in the Mediterranean waters. There were already

Photo by Fred Boissonnas

The Treasure House at Mycenæ

towns and cities among the islands and coasts of that sea belonging to a race or races which we call Ægean.

These peoples must not be confused with the Greeks, who came much later into our story; they were pre-Greek, but they had cities in Greece and Asia Minor, like Mycenae and Troy, and they had a great and prosperous city at Cnossos in Crete.

The history of Cnossos goes back as far as the history of Egypt; the two countries were trading actively across

Photo by Fred Boissonnas

The Palace at Cnossos

The painted walls of the Throne Room.

the sea by 4000 B.C. By 2500 B.C., that is between the time of Sargon I and Hammurabi, Cretan culture was at its zenith.

Cnossos was not so much a town as a great palace for the Cretan monarch and his people. It was not even fortified. It was fortified later only as the Phoeni-

cians grew strong, and as a new and more terrible breed of pirates, the Greeks, came upon the sea from the north.

The Cretan monarch was called Minos, as the Egyptian monarch was called Pharaoh; and he kept state in a palace fitted with running water, with bathrooms and like conveniences, such as we know of in no other ancient remains. There he held great festivals and shows. There was bull fighting, very like the bull fighting that still survives in Spain—there was resemblance even in the costumes of the bull fighters; and there were gymnastic displays. The women's clothes were remarkably modern in spirit; they wore corsets and flounced dresses. The pottery, the textile manufacturers, the sculpture, painting, jewelry, ivory, metal, and inlay work of these Cretans was often very beautiful. They had a system of writing, but that we cannot yet read.

VII

THE GREAT EGYPTIAN AND ASIATIC EMPIRES: EGYPT, BABYLON, ASSYRIA

THE Egyptians had never submitted very willingly to the rule of their Semitic shepherd kings, and about 1600 B.C. a vigorous patriotic movement expelled these foreigners. There followed a new period of revival for Egypt known as the New Empire. Egypt, which had not been closely consolidated before the Hyksos invasion, was now a united country and full of military spirit. The Pharaohs became great conquerors. They had acquired the war horse and the war chariot, which the Hyksos had brought with them. Under Thothmes III and Amenophis III Egypt had extended her rule into Asia as far as the Euphrates.

We are entering now upon a thousand years of warfare between the once quite separated civilizations of Mesopotamia and the Nile. At first Egypt was the more powerful. The great dynasties, the Seventeenth Dynasty, which included Thothmes III and Amenophis III and IV and a great queen Hatasu, and the Nineteenth, when Rameses II, supposed by some to have been the Pharaoh of Moses, reigned for sixty-seven years, raised Egypt to high levels of prosperity. Between the great dynasties were periods of depression in Egypt. In Mesopotamia Babylon ruled, and then for a short time the Hittites and the Syrians; the fortunes of the

Assyrians of Nineveh ebbed and flowed; sometimes the city was a conquered city; sometimes the Assyrians ruled in Babylon and assailed Egypt. Our space is too limited here to tell of the comings and goings of the armies of the Egyptians and of the various Semitic powers of Asia Minor, Syria, and Mesopotamia. Armies were now provided with vast droves of war chariots, for the horses—still used only for war and glory—had spread by this time into the old civilizations from central Asia.

Great conquerors appear in the dim light of that distant time and pass, like Tiglath Pileser I of Assyria who conquered Babylon. At last the Assyrians became the greatest military power of the time. Tiglath Pileser III again conquered Babylon (745 B. C.) and founded the New Assyrian Empire. Iron had also come into civilization out of the north. Sargon's son Sennacherib, son of the Assyrian conqueror Sargon II, led an army to the borders of Egypt, and was defeated not by military strength but by the plague. Sennacherib's grandson Assurbanipal (sometimes called by his Greek name of Sardanapalus) did actually conquer Egypt (670 B.C.), but he simply replaced one conqueror by another.

If we had a series of political maps of this long period of history, this interval of ten centuries (1600–600 B.C.), we should see Egypt expanding and contracting like an amoeba under a microscope, and we should see these various Semitic states of the Babylonians, the Assyrians, the Hittites, and the Syrians coming and going, eating each other up and disgorging each other again. To the west of Asia Minor there would be little Ægean states like Lydia, whose capital was Sardis, and Caria. But

Photo by D. McLeish

The Great Hall at Karnak

after about 1200 B.C. and perhaps earlier, a new set of names would come into the map of the ancient world from the northeast and from the northwest. These would be the names of certain barbaric tribes, armed with iron weapons and using horse-chariots, who were becoming a great affliction to the Ægean and Semitic civilizations on the northern borders. They all spoke forms of what once must have been the same language, Aryan.

Round the northeast of the Black and Caspian seas were coming the Medes and Persians. From the northeast or northwest came the Armenians; and from the northwest of the sea barrier through the Balkan Peninsula came Cimmerians, Phrygians, and the Hellenic tribes whom now we call the Greeks. They were raiders and plunderers of cities, these Aryans, east and west alike. In the east they were still only borderland raiders, but in the west they were taking cities and driving out the civilized Ægean populations. The Ægean peoples were so hard pressed that they were seeking new homes in lands beyond the range of the Aryans. Some, the Etruscans, seem to have sailed from Asia Minor to found a state in the forest wildernesses of middle Italy; some built themselves cities upon the southeast coasts of the Mediterranean and became later that people known in history as the Philistines.

Of these Aryans who came thus rudely upon the scene of the ancient civilizations we will tell more fully in a later chapter.

Later we must tell also of the little Semitic people, Hebrews or Jews, in the hills behind the Phoenician and Philistine coasts, who began to be of significance

in the world toward the end of this period. They produced a literature of very great importance in subsequent history, the Bible.

In Mesopotamia and Egypt the coming of the Aryans did not cause great changes until after 600 B.C. The flight of the Ægeans before the Greeks—terrible pirates from the north—and even the destruction of Cnossos must have seemed a very remote disturbance to the citizens both of Egypt and of Babylon.

In Egypt the great monuments of more ancient times were supplemented by fresh and splendid buildings; the pyramids were already in their third thousand of years and a show for visitors just as they are to-day. The great temples at Karnak and Luxor date from this time. In Mesopotamia all the chief monuments of Nineveh, the great temples, the winged bulls with human heads, the reliefs of kings and chariots and lion hunts, were done in these centuries between 1600 and 600 B.C.; and this period also covers most of the splendors of Babylon.

Both from Mesopotamia and from Egypt we now have abundant public records, business accounts, stories, poetry, and private letters. We know that the life of prosperous people in such cities as Babylon and Egyptian Thebes was almost as refined and as luxurious as that of prosperous people to-day. Such people lived in beautifully furnished and decorated houses and wore richly decorated clothing and lovely jewels; they had feasts and festivals, entertained one another with music and dancing, were waited upon by highly trained servants, were cared for by doctors and dentists. They did not travel very much or very far,

but boating excursions were a common summer pleasure both on the Nile and on the Euphrates.

The beast of burden was the ass; the horse was still used only in chariots for war and upon occasions of state. The mule was still novel, and the camel, though known in Mesopotamia, had not been brought into Egypt. There were few utensils of iron; copper and bronze remained the chief metals. Fine linen and cotton fabrics were known, as well as wool; but there was no silk yet. Glass was known and beautifully colored, but glass things were usually small. There was no clear glass and no optical use of glass. People had gold fillings in their teeth but no spectacles on their noses.

By 600 B.C. the great age of the Egyptian and Asiatic empires was over. Then came the first empire of the Aryans, the Persian, though this was in many respects a continuation and increase of the empires of the East that had gone before.

VIII

THE PRIMITIVE ARYAN PEOPLES

SUCH was the ancient world before the coming of the Aryans out of the northern forests and plains. Four thousand years ago, that is to say about 2000 B.C., central and southeastern Europe and central Asia were probably warmer, moister, and better wooded than they are now. In these regions of the earth wandered a group of tribes, mainly of the fair and blue-eyed Aryan race, sufficiently in touch with one another to speak different forms of one common language from the Rhine to the Caspian Sea. At that time they may not have been a very numerous people, and their existence was unknown to the Babylonians to whom Hammurabi was giving laws, or to the already ancient and cultivated land of Egypt which was then tasting for the first time the bitterness of foreign conquest.

These Aryan people were destined to play a very important part indeed in the world's history. They were a people of the parklands and the forest clearings; they had no horses at first, but they had cattle; when they wandered they put their tents and other gear on rough ox wagons; when they settled for a time they may have made huts of wattle and mud. They put the ashes of their greater leaders in urns and then made a great circular mound about them. These mounds are the "round barrows" that occur in the north of Europe.

The brunette or dark people, their predecessors, did not burn their dead but buried them in a sitting position in long mounds—the "long barrows."

They raised crops of wheat, ploughing with oxen, but they did not settle down by their crops; they would reap and move on. They had bronze, and sometime about 1500 B.C. they acquired iron. They may have been the discoverers of iron smelting. About that time they also got the horse, which to begin with they used only for draught purposes. Their social life did not center upon a temple like that of the more settled people round the Mediterranean, and their chief men were leaders rather than priests. From a very early stage they regarded certain families as leaders and nobles.

They were a very noisy people. They enlivened their wanderings by feasts, at which there was much drunkenness and at which men of a special sort, the Bards, would sing and recite.

They had no writing until they came into contact with civilization, and the memories and recitation of these bards were their living literature. Every Aryan people had its legendary history—epics, sagas, and vedas, as they were variously called.

The social life of these people centered about the households of their leading men. The hall of the chief was often a big timber building. There were, no doubt, huts for herds and outlying farm buildings; but with most of the Aryan peoples this hall was the general center; everyone went there to feast and hear the bards and take part in games and discussions. The chief and his wife would sleep on a dais or in an upper gallery;

the commoner sort slept about anywhere as people still do in the households of India.

This was the fashion of the people who were increas-

Photo by Underwood & Underwood

The Mound of Nippur

The site of a Mesopotamian city which recent excavations have proved to date from at least as early as 5000 B.C., and probably 1000 years earlier.

ing and multiplying over the great spaces of central Europe and west central Asia during the growth of the great civilization of Mesopotamia and the Nile, and

whom we find pressing upon the other peoples everywhere in the second millennium before Christ.

They were coming into what we now call France and Britain and into Spain. They pushed westward in two waves. The first of these people who reached Britain and Ireland were armed with bronze weapons. They subdued the people who had made the great stone monuments of Carnac in Brittany and Stonehenge and Avebury in England. Those who reached Ireland are called the Goidelic Celts.

The second wave of a closely kindred people brought iron with it into Great Britain, and is known as the wave of Brythonic Celts or Britons. From them the Welsh derive their language. Kindred Celtic peoples were pressing southward into Spain and were coming into contact not only with the Basque people who still occupied the country but with the Semitic Phoenician colonies of the sea coast.

A closely allied series of tribes, the Italians, were making their way down the still wild and wooded Italian peninsula. They did not always conquer. In the eighth century before Christ Rome appears in history, a trading town on the Tiber, inhabited by Aryan Latins but under the rule of Etruscan nobles and kings.

At the other extremity of the Aryan range other Aryan people speaking Sanskrit had come down through the western passes into northern India long before 1000 B.C., and the Assyrians and Babylonians were already aware of a new group of tribes on the northeastern frontiers, the Medes and Persians.

But it was through the Balkan Peninsula that Aryan tribes—Phrygians and then the Greeks—made their

first heavy thrust into the heart of the old world life. By 1000 B.C. they had wiped out the old Ægean cities of Mycenae and Tiryns, and Cnossos was nearly forgotten.

The theme of history from the ninth century B.C. onward for six centuries is the story of how these Aryan peoples grew to power and enterprise and how at last they conquered the whole ancient world—Semitic, Ægean, and Egyptian alike. In form the Aryan peoples were victorious; but the struggle of Aryan, Semitic, and Egyptian ideas and methods continued long after the sceptre was in Aryan hands. It is indeed a struggle that goes on through all the rest of history and still in a manner continues to this day.

IX

THE LAST BABYLONIAN EMPIRE AND THE EMPIRE OF DARIUS THE PERSIAN

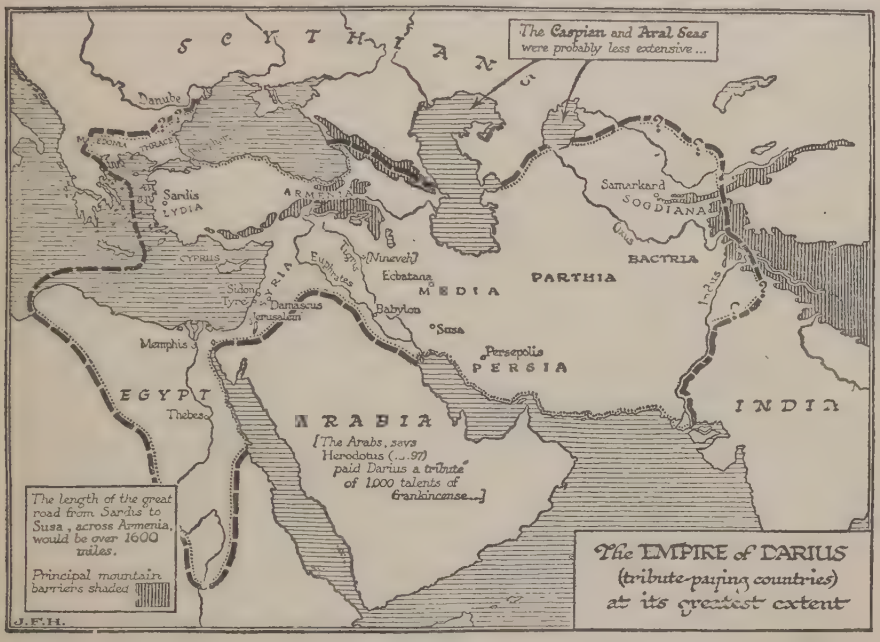
FOR a century and a half after Sargon the Assyrian empire endured and, as we have noted, Assurbanipal (Sardanapalus) held at least lower Egypt.

But the power and solidarity of Assyria waned rapidly. Egypt by an effort threw off the foreigner and under Necho II attempted a war of conquest in Syria. By that time Assyria was grappling with foes nearer at hand, and could make but a poor resistance. A Semitic people from southeast Mesopotamia, the Chaldeans, combined with Aryan Medes and Persians from the northeast against Nineveh, and in 606 B.C.—for now we are coming down to a time of exact dates—took that city.

There was a division of the spoils of Assyria. A Median Empire was set up in the north under Cyaxares. It included Nineveh, and its capital was Ecbatana. Eastward it reached to the borders of India. To the south of this in a great crescent was a new Chaldean Empire, the Second Babylonian Empire, which rose to a very great degree of wealth and power under the rule of Nebuchadnezzar the Great (the Nebuchadnezzar of the Bible). The last great days, the greatest days of all, for Babylon began. For a time the two Empires

remained at peace, and the daughter of Nebuchadnezzar was married to Cyaxares.

From 606 until 539 B.C. the Second Babylonian Empire flourished insecurely. It flourished so long as it kept the peace with the stronger, hardier Median Empire to the north. During these sixty-seven years not only life but learning flourished in the ancient city.



The Medes and Persians were the first Aryan peoples to create a new empire in the seat of the old civilizations.

Cyrus the Persian king had distinguished himself by conquering Croesus, the rich king of Lydia in eastern Asia Minor. He came up against Babylon, there was a battle outside the walls, and the gates of the city were opened to him (538 B.C.). His soldiers entered the city

without fighting. The crown prince Belshazzar, the son of Nabonidus, was feasting, the Bible relates, when a hand appeared and wrote in letters of fire upon the walls these mystical words: "*Mene, Mene, Tekel, Upharsin,*" which was interpreted by the prophet Daniel, whom he summoned to read the riddle, as "God hath numbered thy kingdom and finished it; thou art

Photo by Major W. J. P. Rodd

The Ruins of Persepolis

The capital city of the Persian Empire; burned by Alexander the Great.

weighed in the balance and found wanting, and thy kingdom is given to the Medes and Persians."

So the Babylonian and Persian empires were united. Cyrus' son Cambyses conquered Egypt, and he was succeeded by Darius, "the Great King." His empire was greater than any the world had hitherto seen.

It included all Asia Minor and Syria, all the old Assyrian and Babylonian empires, Egypt, the Caucasus and Caspian regions, Media, and Persia and extended into India as far as the Indus. It was thus in some respects an increase of the ancient empires of Egypt, Babylon, and Assyria.

Such an empire was possible because the horse and rider and the chariot and the made road had now been brought into the world. Hitherto the ass and the ox, and the camel for desert use, had afforded the swiftest method of transport. Great roads were made by the Persian rulers to hold their new empire, and post horses were always in waiting for the king's messenger. Moreover the world was now beginning to use coined money, which greatly helped trade and intercourse. But the capital of this vast empire was no longer Babylon, which was now a declining city. The great cities of the new Persian empire were Persepolis, Ecbatana, and the capital, Susa. Nineveh was already abandoned and sinking into ruins.

X

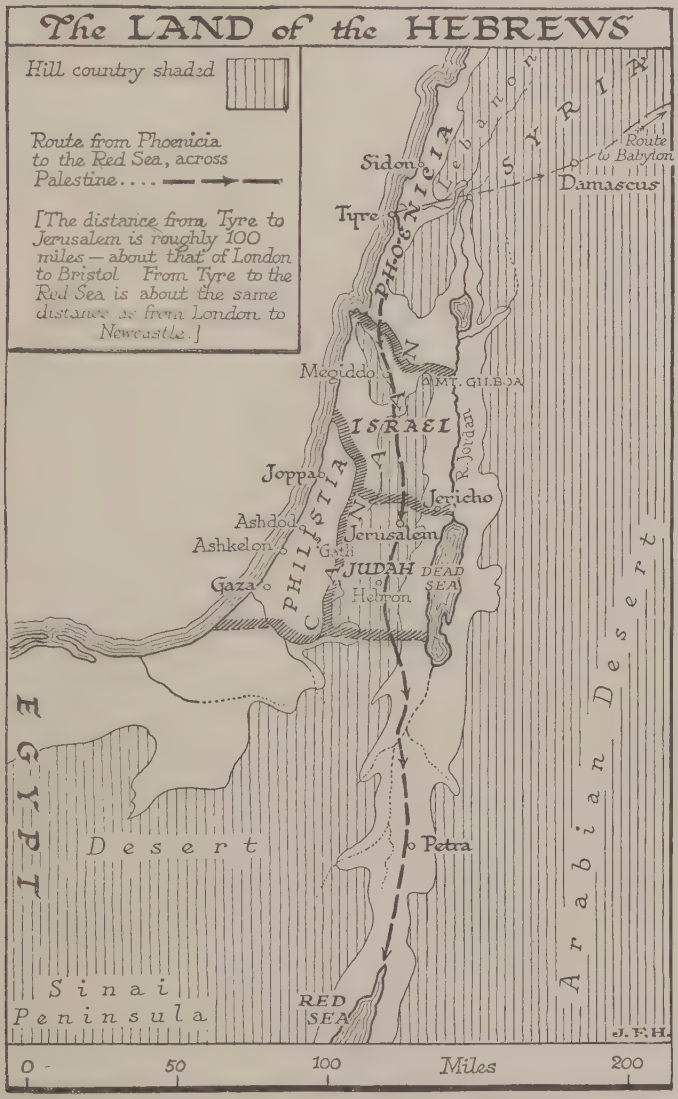
THE JEWS. THEIR BIBLE

NOW we can tell of the Hebrews or Jews, a Semitic people, not so important in their own time as in their influence upon the later history of the world. They were settled in Judea long before 1000 B.C., and their capital city after that time was Jerusalem. Their story is interwoven with that of the great empires on either side of them, Egypt to the south and the changing empires of Syria, Assyria, and Babylon to the north. Their country was a great highroad between these latter powers and Egypt.

Abraham, the patriarch of the Hebrews, lived probably as early as the days of Hammurabi in Babylon. To the Book of Genesis the reader must go for the story of his wanderings and for the stories of his sons and grandchildren and how they became captive in the land of Egypt. He traveled through Canaan, and the God of Abraham, says the Bible story, promised this smiling land of prosperous cities to him and to his children.

And after a long sojourn in Egypt and after fifty years of wandering in the wilderness under the leadership of Moses, the children of Abraham, grown now to a host of twelve tribes, invaded the land of Canaan from the Arabian deserts to the east, probably between 1600 B.C. and 1300 B.C. But they did not succeed in

conquering any more than the hilly backgrounds of the promised land. The coast was now in the hands



not of the Canaanites but of newcomers, an Ægean people, the Philistines; and their cities Gaza, Gath,

Ashdod, Ascalon, and Joppa successfully withstood the Hebrew attack. For many generations, the children of Abraham remained an obscure people of the hilly

Photo by Underwood & Underwood

Mound at Babylon

Beneath which are the remains of a great palace of Nebuchadnezzar.

back country engaged in troubles with their neighbors, the Philistines and kindred tribes about them, the Moabites, the Midianites, and others.

The reader will find in the Old Testament a record of

their struggles during this period, as well as of the stories of Saul and David and Solomon and of the Priests and Prophets of Judea.

The falls of Assyria and Babylon before Persia were only the first of a series of disasters that were to happen to the Semitic peoples. Yet in 800 B.C. no one could have prophesied that before the third century B.C. every trace of Semitic rule would be wiped out by Aryan-speaking conquerors, and that everywhere the Semitic peoples would be subjects or scattered altogether, except in the northern deserts of Arabia. There the Bedouin kept steadily to the nomadic way of life, that ancient way of life of the Semites before Sargon went down to conquer Sumeria; the Arab Bedouins were never conquered by Aryan masters.

Of all these civilized Semites who were beaten and overrun in these five eventful centuries (800 B.C.–300 B.C.), one people only held together and clung to its ancient traditions—namely the little people, the Jews, who were sent back by Cyrus the Persian from their captivity in Babylon to rebuild their city of Jerusalem.

Now the Hebrew Prophets mark the coming of a new power in the world—the power of an appeal to the free conscience of mankind.

The Jews were able to fulfill this great mission because they had now got together their book of books, the Bible; so they became the great Teachers of Mankind, urging men to pursue righteousness and walk in the fear of God. That is their supreme importance in history.

XI

GAUTAMA BUDDHA, THE TEACHER OF INDIA, CHINA, AND JAPAN

WE know very little about the early history of India. Perhaps about 2000 B.C., Aryan-speaking people came down from the northwest into India either in one invasion or in a series of invasions, and were able to spread their language and traditions over most of north India. Their peculiar variety of Aryan speech was the Sanskrit. They found a brunette people with a more elaborate civilization and less vigor of will in possession of the country of the Indus and Ganges. But they do not seem to have mingled with their predecessors as freely as did the Greeks and Persians. They remained aloof. When the past of India becomes dimly visible to the historian, Indian society is already separated into several layers, with a varying number of subdivisions which do not eat together nor intermarry nor associate freely. And throughout history this separation into *castes* continues. This makes the Indian population something different from the simple, freely intermarrying European or Mongolian communities. It is really a community of communities.

Gautama was the son of a wealthy family which ruled a small district on the Himalayan slopes. He had everything to make him happy, but he could not be

content. He felt that the existence he was leading was but a holiday—a holiday that had gone on too long. He resolved to leave his happy, aimless life forthwith.

The people of India have always been disposed to believe that power and knowledge may be obtained by

An Oriental Statue of Buddha

Marble Figure from Mandalay, eighteenth century work, now in the India Museum.

fasting, sleeplessness, and self-torment, and these ideas Gautmata now put to the test. He betook himself with five disciple companions to the jungle and there he gave himself up to fasting and terrible penances. His fame spread.

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One day, however, the foolishness of these ways to wisdom became plain to him. He went on to Benares; there he and his disciples built themselves huts and set up a sort of school to which came many who were seeking after wisdom.

He taught that the highest duty of man is to conquer self—all forms of desire must be overcome to escape from the sorrows and distresses of life. His teaching was not nearly so easy to understand as the Greek teaching—to see and know fearlessly and right, or as the Hebrew command to fear God and accomplish righteousness.

There was a widespread belief in India that at long intervals Wisdom came to earth in the form of some chosen person who was known as the Buddha. Gautama's disciples declared that he was the latest of the Buddhas, though we do not know that he himself ever accepted the title.

Buddha taught his disciples at Benares at about the same time that Isaiah was prophesying among the Jews in Babylon, and Heraclitus the Greek was carrying on his inquiries into the nature of things at Ephesus (page 56). All these men were in the world at the same time, in the sixth century before Christ, unaware of one another.

This sixth century before Christ was indeed one of the most remarkable in all history. Everywhere—for it was also the case in China—men's minds were displaying a new boldness. Everywhere they were waking up out of the traditions of kingships and priests and blood sacrifices and asking the most searching questions. It is as if the human race was beginning

to grow up after a childhood of twenty thousand years.

For some generations after the death of Gautama, the high and noble Buddhist teachings made little headway in the world, till they were taken to heart by one o the greatest monarchs the world has ever seen. This was Asoka (264 B.C.), who ruled all India, from Afghanistan to Madras, about the time when Rome was

India Museum

The Court of Asoka

fighting Carthage. Missionaries went from Asoka to Kashmir, to Persia, to Ceylon, to Alexandria. But within a century of his death the great days of his reign had become a glorious memory in a shattered and decaying India.

Beyond the confines of India the teaching of Buddha spread, until it had won China, Siam, Burma, and Japan, countries in which it is predominant to this day.

XII

HOMER AND THE EARLY GREEKS

WHILE after Solomon (whose reign was probably about 960 B.C.) the divided kingdoms of Israel and Judah were suffering destruction and deportation, and while the Jewish people were suffering captivity in Babylon, another great power over the human mind, Greek life and thought, was also arising. While the Hebrew Prophets were working out a new sense of direct moral responsibility between the people and an eternal and universal God of Right, the Greek thinkers were training the human mind in a new method and spirit.

Like most of the Aryans, these Greeks had singers and reciters, and these handed down from the barbaric beginnings of their people two great epics: the *Iliad*, telling how a league of Greek tribes besieged and took and sacked the town of Troy in Asia Minor; and the *Odyssey*, a long adventure story of the return of the sage captain, Odysseus, from Troy to his own island. These epics were written down somewhere in the eighth or seventh century before Christ, when the Greeks had acquired the use of an alphabet from their more civilized neighbors, but they are supposed to have been in existence very much earlier. Formerly they were ascribed to the famous blind bard, Homer.

These great stories show the Greeks to have been a

barbaric people without iron, without writing, and not yet living in cities. They seem to have lived at first in open villages of huts, around the halls of their chiefs, outside the ruins of the Ægean cities they had destroyed. Then they began to wall their cities and to adopt the idea of temples from the people they had conquered. They began to trade and send out colonies. By the seventh century before Christ, a new series of cities had grown up in the valleys and islands of Greece, forgetful of the Ægean cities that had preceded them—the new cities of Athens, Sparta, Corinth, Thebes, Samos, and Miletus among the chief of them. There were already Greek settlements along the coast of the Black Sea and in Italy and Sicily. The heel and toe of Italy were called Great Greece.

Marseilles was a Greek town founded on the site of an earlier Phoenician colony; it is the oldest town in what is now called France.

The same geographical conditions that kept the Greek states divided and various kept them small. The largest states were smaller than many English or American counties, and it is doubtful if the population of any of their cities ever exceeded a third of a million. Few came up even to 50,000. Cities made leagues and alliances as trade increased, and small cities put themselves under the protection of great ones. Yet all Greece was held together in a common feeling by two things: by the epics, and by the custom of taking part every fourth year in the athletic contests at Olympia. This did not prevent wars and feuds, but it lessened the savagery of war between them, and a truce protected all travelers to and from the games.

We find already in the sixth century before Christ—perhaps while Isaiah was still prophesying in Babylon—such men as Thales and Anaximander of Miletus and Heraclitus of Ephesus, who were what we should now call independent gentlemen, giving their minds to shrewd questionings of the world in which we live,

Photo by Alinari

A Greek Temple in Sicily

asking what its real nature was, whence it came, and what its destiny might be, and refusing all ready-made answers. These Greek inquirers who begin to be remarkable in the sixth century B.C. are the first philosophers, or "wisdom-lovers," in the world.

And we may note again how important a century this sixth century before Christ was in the history of

mankind. For not only were these Greek philosophers beginning the search for clear ideas about this universe and man's place in it; Isaiah was carrying Jewish prophecy to its sublimest levels; Gautama Buddha was teaching in India; and Confucius, the great and good Oriental sage, was preaching noble conduct to the people of China. From Athens to the Pacific the human mind and conscience were astir.

XIII

THE STRUGGLE OF GREECE WITH PERSIA

WHILE the Greeks in their cities in Greece and in southern Italy and Asia Minor were embarking upon free inquiry, and while in Babylon and Jerusalem the last of the Hebrew Prophets were creating a free conscience for mankind, two adventurous Aryan peoples, the Medes and the Persians, were lords of the ancient world and were making an empire far larger in extent than any empire the world had seen hitherto. Darius, the third of the Persian rulers (521 B.C.), found himself monarch as it seemed of all the world; his couriers rode with his decrees from the Dardanelles to the Indus and from upper Egypt to central Asia.

Neither the Greeks in Europe and Italy, nor Carthage nor Sicily and the Spanish Phoenician settlements, were under Persian rule; but they treated the Persians with respect.

Darius the Great King resolved upon the conquest of the freedom-loving Greeks in Europe. With the help of the Phoenician fleet he was able to subdue one Greek island after another, and finally he made his main attack upon Athens. A great armada sailed from the ports of Asia Minor and the eastern Mediterranean and landed its troops at Marathon (490 B.C.) to the north of Athens. There they were met and signally defeated by the Athenians.

An extraordinary thing happened at this time. The bitterest rival of Athens in Greece was Sparta, but now Athens appealed to Sparta, sending a herald, a swift runner, imploring the Spartans not to let Greeks become slaves to barbarians. This runner (the first of all "Marathon" runners) did over a hundred miles of broken country in less than two days. The Spartans responded promptly and generously; but when, in three days, the Spartan force reached Athens, there was nothing for it to do but to view the battlefield and the bodies of the defeated Persian soldiers. The Persian fleet had returned to Asia. So ended the first Persian attack on Greece.

The next attack was much more impressive. Darius died soon after the news of his defeat at Marathon reached him, and for four years his son and successor, Xerxes, prepared a host to crush the Greeks. The army of Xerxes was certainly the greatest that had yet been assembled in the world. It crossed the Dardanelles by a bridge of boats; and along the coast, as it advanced, moved a fleet carrying supplies. At the narrow pass of Thermopylae a small force of 1400 men under the Spartan Leonidas resisted this multitude and, after a fight of great heroism, was completely destroyed. Every Spartan was killed. But the losses they inflicted upon the Persians were enormous, and the army of Xerxes poured on to Thebes and Athens in a chastened mood. Thebes gave in and made terms. The Athenians left their city and it was burnt.

Greece seemed to be in the hands of the conqueror, but again came unexpected victory. The Greek fleet, though not a third the size of the Persian, assailed it in

the Bay of Salamis (480 B.C.) and destroyed it. Xerxes found himself and his immense army cut off from supplies, and his heart failed him. He retreated to Asia with one half of his army, leaving the rest to be defeated at Plataea (479 B.C.) while the remnants of the Persian

Photo by Fred Boissonnas

A Greek Temple near Athens

fleet were hunted down by the Greeks and destroyed off the coast of Asia Minor.

The Persian danger was at an end. Most of the Greek cities in Asia again became free. All this is told in great detail and with much picturesqueness in the first of written histories, the *History* of Herodotus the Greek.

XIV

THE SPLENDOR OF GREECE

THE century and a half that followed the defeat of Persia was one of very great splendor for Greek culture. True that Greece was torn by a desperate struggle for leadership between Athens, Sparta, and other states, and that the Macedonians from the north became practically masters of Greece; nevertheless, during this period, the thought and the creative and artistic impulse of the Greeks rose to levels that made their work a lamp to mankind for all the rest of history.

The head and center of the Greek world was Athens. For nearly forty years (466 to 428 B.C.) Athens was dominated by a man o great vigor, Pericles, who set himself to rebuild the city from the ashes to which the Persians had reduced it. The beautiful ruins that still glorify Athens to-day are chiefly the remains of this great effort. Pericles gathered about him not only architects and sculptors, but also poets, dramatists, philosophers, and teachers. Herodotus came to Athens to recite his history (438 B.C.). Anaxagoras came with the beginnings of a description of the sun and stars. The great poets Aeschylus, Sophocles, and Euripides one after the other carried the Greek drama to its highest levels of beauty and nobility.

When Pericles died, a certain Socrates was becoming

an able critic of bad argument, and a group of brilliant young men gathered about him. But in the end Socrates was sentenced to death for disturbing people's minds (399 B.C.); he was condemned to drink in his own house and among his own friends a poisonous draught made from hemlock. But the disturbance of people's

Photo by Fred Boissonnas

The Acropolis, Athens

The marvellous group of temples and monuments built under the inspiration of Pericles.

minds went on in spite of his death. His young men carried on his teaching.

Chief among these was Plato (427–347 B.C.), who taught philosophy in the grove of the Academy. The inquiry into methods of thinking and methods of government was carried on after Plato's death by Aristotle,

who had been his pupil and who taught in the Lyceum. Aristotle came from the city of Stagira in Macedonia, and his father was court physician to that Macedonian king who conquered Greece. For a time Aristotle was tutor to Alexander, the king's son, who was destined to achieve very great things of which we shall soon be telling.

Aristotle's work upon methods of thinking carried the science of Logic to a level at which it remained for fifteen hundred years or more, until the Schoolmen of the Middle Ages took up the ancient questions again. Aristotle now began that careful recording of knowledge which nowadays we call Science. He sent out explorers to collect *facts*. He was the father of natural history. He was the founder of the Science of Politics—the science of how to govern the city-state, called *polis* in Greek; for the cities of the Greeks and of the Romans were the first of the well-governed cities of the people.

Thus here in the fourth century before Christ we find men who are practically "modern thinkers."

XV

ALEXANDER THE GREAT: GREECE TEACHES ASIA AND THE WORLD

TO the north of Greece the kindred country of Macedonia had risen slowly to power and to civilization, and its very able king, Philip, had conquered Greece itself (338 B.C.).

Four years later Philip's famous son Alexander crossed from Greece into Asia, defeated a Persian army at the battle of the Granicus, and captured a number of cities in Asia Minor. He kept along the sea coast. It was necessary for him to reduce and garrison all the coast towns as he advanced, because the Persians had control of the fleets of Tyre and Sidon and so had command of the sea. At Issus (333 B.C.) he met and smashed a vast mixed host under Darius III, like the host of Xerxes that had crossed the Dardanelles a century and a half before. Then the great city of Tyre was stormed and plundered and destroyed. Gaza also was stormed, and the conqueror entered Egypt and took over its rule from the Persians (332 B.C.).

At Alexandretta and at Alexandria he built great cities; and to these the trade of the Phoenician cities was diverted. The Phoenicians of the western Mediterranean suddenly disappear from history, and the Jews of Alexandria and the other new trading cities created by Alexander as suddenly appear.

In 331 B.C. Alexander marched out of Egypt upon Babylon, as Thothmes and Rameses and Necho had done before him. But he marched by way of Tyre. At Arbela near the ruins of Nineveh, which was already a forgotten city, he met Darius and fought the decisive battle of the war. Alexander then marched on to Babylon, which was still prosperous and important, and then to Susa and Persepolis. There he burnt down the palace of Darius, the king of kings.

Bust of Alexander the Great, Brit. Museum

Thence Alexander made a march through central Asia, going to the utmost bounds of the Persian empire. At first he turned northward. Darius was pursued; and he was overtaken at dawn dying in his chariot, having been murdered by his own people. Alexander came up to find him dead. Alexander skirted the Caspian Sea, went up into the mountains of western Turkestan, and came down by Herat (which he founded), Cabul, and the Khyber Pass into

India. He fought a great battle on the Indus with an Indian king, and here the Macedonian troops met elephants for the first time and defeated them. Finally, he built himself ships, sailed down to the mouth of the Indus, and marched back by the coast of Beluchistan, reaching Susa again in 324 B.C. after an absence of six years.

He then prepared to organize this vast empire he had won. He sought to win over his new subjects.

Alexander's Victory over the Persians at Issus
Alexander charges in on the left, Darius is in the chariot to the right.

He assumed the robes and tiara of a Persian monarch, which roused the jealousy of his Macedonian commanders. He had much trouble with them. He arranged a number of marriages between these Macedonian officers and Persian and Babylonian women—the "Marriage of the East and West." He never lived to organize the great empire he had planned. A fever seized him after a drinking bout in Babylon and he died in 323 B.C.

Immediately this vast dominion fell to pieces. One of his generals, Seleucus I, kept most of the old Persian empire from the Indus to Ephesus, and this was called the Seleucid Empire; another, Ptolemy, seized Egypt

Photo by Alinari

The Apollo Belvedere
(In the Vatican Museum)

and another secured Macedonia. But at last a new power, the *Roman Republic*, came out of the west to subjugate one fragment after another and weld them together into a new and more lasting empire.

One of Alexander's successors, Ptolemy I, set up a

kind of university in Alexandria which was dedicated to the Muses, the Museum of Alexandria. For two or three generations the scientific work done at Alexandria was very good. Euclid and his geometry; Eratosthenes, who measured the size of the earth and came within fifty miles of its true diameter; Hipparchus, who made the first star map; and Hero, who devised the first steam engine, are among the greatest of an extraordinary group of scientific pioneers who brought fame to Alexandria. Archimedes the engineer came from Syracuse to Alexandria to study, and was a frequent correspondent of the Museum. Herophilus, also an Alexandrian, was one of the greatest of Greek anatomists.

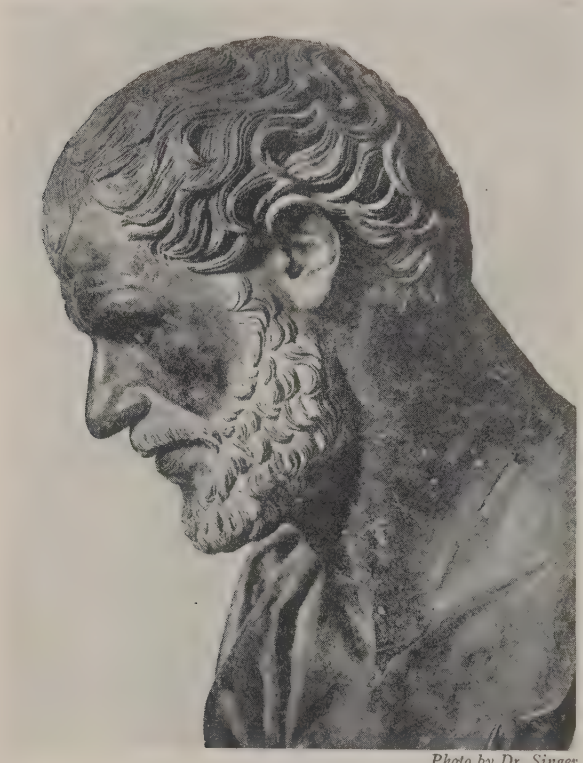


Photo by Dr. Singer

Aristotle

Ptolemy I also organized the great Library of Alexandria. It was not simply a storehouse; it was also a book-copying and book-selling business. A great army

of copyists was set to work multiplying copies of books. Under the Ptolemies, the Hebrew scriptures were translated into Greek by learned Jews, and Homer's famous poems, the *Iliad* and *Odyssey*, were edited by celebrated grammarians.

The foundation of the Museum or University and Library of Alexandria marks one of the great epochs in the history of mankind. The work of Alexander the Great and of his successors was of enormous importance in the History of the World. This period of history is often called the Hellenistic Age, for Greek culture and learning now spread beyond the old cities of the Greeks to the cities founded in the lands where once the great Egyptian and Asiatic empires had flourished. So Greece taught Asia; and through Asia and Rome it taught the world. It gave to the cities founded by Alexander and others in Egypt and Asia the fine Greek language; and that is one reason why the New Testament came to be written in Greek, the greatest of all languages.

The Hellenistic Age lasted from the death of Alexander till Greece and Asia came within the rule of Rome (323–146 B.C.). Through the spread of Greek culture it prepared the world for Christianity. This was the world depicted for us in the New Testament and in which the Church was born and grew.

XVI

ROME COMES INTO HISTORY

HITHERTO we have told very little about Italy in our story. It was before 1000 B.C. a land of mountain and forest and thinly populated. Aryan-speaking tribes had pressed down this peninsula and formed little towns and cities, and the southern extremity was studded with Greek settlements. A non-Aryan people, probably akin to the Ægean peoples, the Etruscans, had established themselves in the central part of the peninsula. They had reversed the usual process by subjugating various Aryan tribes.

Rome, when it comes into the light of history, is a little trading city at a ford on the Tiber, with a Latin-speaking population ruled over by Etruscan kings. In that red-letter century, the sixth century before Christ, the Etruscan kings were expelled (510 B.C.) and Rome became a republic with a class of lordly patrician families ruling over the commons or plebeians. Except that it spoke Latin, it was not unlike many Greek republics or city-states.

For some centuries the internal history of Rome was the story of a long and obstinate struggle for freedom and for a share in the government on the part of the plebeians. The Greeks would have called it a conflict of aristocracy with democracy. In the end the plebeians broke down most of the barriers of the old families and

Photo by Anderson

The Dying Gaul

The statue in the National Museum, Rome, depicting a Gaul stabbing himself, after killing his wife, in the presence of his enemies.

worked out some sort of equality with them. They made it possible for Rome to extend her citizenship by the inclusion of more and more outsiders. For while she still struggled at home, she was extending her power abroad.

The extension of Roman power began in the fifth century before Christ. Until that time they had waged war with the Etruscans. There was an Etruscan fort, Veii, only a few miles from Rome, which the Romans had never been able to capture.

In 474 B.C., however, a great misfortune came to the Etruscans. Their fleet was destroyed by the Greeks of Syracuse in Sicily. At the same time a wave of Nordic invaders came down upon them from the north, the Gauls. Caught between Romans and Gauls, the Etruscans fell—and disappeared from history. Veii was captured by the Romans. The Gauls came through to Rome and sacked the city (390 B.C.) but could not capture the Capitol—the temple dedicated to Jupiter. An attempted night surprise was betrayed by the cackling of some geese. Finally the invaders were bought off and retired to the north of Italy again.

The Gaulish raid seems to have strengthened rather than weakened the Romans, and by about 300 B.C. they had extended their power over all central Italy from the Arno to Naples. Their conquests in Italy were going on at the same time as the growth of Philip's power in Macedonia and Greece, and the tremendous raid of Alexander to Egypt and the Indus. The Romans became notable people in the civilized world to the east of them upon the breaking up of Alexander's empire.

XVII

THE STRUGGLE OF ROME WITH CARTHAGE

IT was in 264 B.C. that the great struggle between Rome and Carthage, called the Punic Wars, began. In that year the great Asoka was beginning his reign in India, the Museum in Alexandria was still doing good scientific work, and the barbaric Gauls were now in Asia Minor. The different regions of the world were still separated by insurmountable distances, and probably the rest of mankind heard only vague and remote rumors of the mortal fight that went on for a century and a half in Spain, Italy, northern Africa, and the western Mediterranean between Carthage (the last stronghold of Semitic power) and Rome, this newcomer among Aryan-speaking peoples.

That war has left its traces upon issues that still stir the world. Rome triumphed over Carthage, but the rivalry of Aryan and Semite was to merge itself, later on, in the conflict of Gentile and Jew.

Carthage was at this time probably the greatest trading city in the world. It held sway over all of Sicily except the Greek city of Syracuse. Corsica and Sardinia, and Spain to the Ebro, also belonged to its empire. It had great fighting ships of an unheard-of size—galleys with five banks of oars and a huge ram.

At Messina Carthage suppressed a gang of pirates (270 B.C.), who now appealed to Rome. And so

across the Strait of Messina the great trading power of Carthage found itself face to face with this new conquering people, the Romans.

There were three Punic or Carthaginian Wars (264 to 146 B.C.). The first (264–241 B.C.) was fought out on the sea, in the waters surrounding Sicily. The Romans, with great energy, outbuilt and defeated the greatest navy of those times. At the close of this war all Sicily (except Syracuse) became Roman territory.

The greatest of the Punic Wars, the second, started when the Carthaginians, provoked by Roman aggressions, crossed the Ebro in Spain, beyond which the Romans had forbidden them to go. Their leader was a young general named Hannibal, one of the most brilliant military commanders in the whole of history. He marched his army from Spain over the Alps into Italy, raised the Gauls against the Romans, and carried on the Second Punic War in Italy itself for fifteen years. He inflicted tremendous defeats upon the Romans at Lake Trasimene and at Cannae (218 B.C.), but the Roman senate carried on the war with magnificent resolution and refused even after Cannae to treat with him. Throughout all his Italian campaigns, no Roman army stood against him and escaped disaster. But a Roman army had landed at Marseilles and cut his communications with Spain; he had no siege train, and he could never capture Rome. Finally the Carthaginians, threatened by revolt at home, were forced back upon the defense of their own city in Africa; a Roman army crossed into Africa; and Hannibal experienced his first defeat under the walls of his home at the battle of Zama (202 B.C.). This battle ended the Second Punic

War—one of the greatest struggles in the whole history of mankind. Carthage gave in; she surrendered Spain and her war fleet; she paid an enormous indemnity and agreed to give up Hannibal to the vengeance of the

Photo by Mansell

A Bust of Hannibal

Romans. But Hannibal escaped and fled to Asia, where later, being in danger of falling into the hands of his relentless enemies, he took poison and died.

For fifty-six years Rome and the shorn city of Car-

thage were at peace. And meanwhile Rome spread her empire over confused and divided Greece and over Asia Minor. She made Egypt (still under the Ptolemies) and most of the small states of Asia Minor into

"allies," or, as we should call them now, protected states.

Meanwhile Carthage, subjugated and enfeebled, had been slowly regaining something of her former prosperity. Her recovery revived the hate and suspicion of the Romans and led to the Third Punic War (149–146 B.C.). In the end, Carthage was burnt and destroyed.

XVIII

THE GROWTH OF THE ROMAN EMPIRE

I

WE may very conveniently divide the growth of the great Roman Empire into four stages. The first stage began after the sack of Rome by the Gauls (390 B.C.) and went on until the end of the First Punic War (240 B.C.). We may call this the stage of the *Growing Republic*. It was perhaps the finest stage in Roman history. The age-long quarrels of patrician and plebeian were drawing to a close, the Etruscan threat had come to an end, no one was very rich yet no one was very poor, and most men were public-spirited. It was a free-farmers' republic.

At the outset of this stage Rome was a little state scarcely twenty miles square. She fought the sturdy but kindred states about her. Some of the defeated cities became altogether Roman with a voting share in the government; some became self-governing with the right to trade and marry in Rome; garrisons of citizens were set up at strategic points, and colonies were founded among the freshly conquered people. Great roads were made. The rapid Romanizing of all Italy was the consequence of such a policy. In 89 B.C. all the free inhabitants of Italy became citizens of the city of Rome. Three hundred years later (A.D. 212) every free man in the entire extent of the Empire was given citi-

zenship—the right, if he could get there, to vote in the town meeting in Rome.

II

But after the First Punic War and the annexation of Sicily, though this old process of enlargement still went on, another process arose by its side. Sicily, for instance, was treated as a conquered prey. It was declared an "estate" of the Roman people. Its rich soil and industrious population were exploited to make Rome rich. The patricians and the more influential among the plebeians secured the major share of that wealth. And the war brought in also a large supply of slaves.

Before the First Punic War (264 B.C.), the population of the Republic had been largely citizen farmers. Military service was their privilege and duty. But while they were on active service their farms fell into debt and a new large-scale slave agriculture grew up; when they returned they found their produce in competition with slave-grown produce from Sicily and from the new estates at home. Times had changed. The Republic had altered its character. Not only was Sicily in the hands of Rome; the common man was in the hands of the rich creditor and the rich competitor. Rome had entered upon its second stage, *the Republic of Adventurous Rich Men.*

For two hundred years the Roman soldier-farmers had struggled for freedom and a share in the government of their state; for a hundred years they had enjoyed their privileges. The First Punic War wasted them and robbed them of most of what they had won.

The value of their votes had also gone. The governing bodies of the Roman Republic were two in number. The more important was the Senate. This was at first a body of patricians and later of prominent men of all sorts, who were summoned to it first by certain powerful officials, the consuls and censors. Like the

The Ancient Forum or Public Square at Rome as It Is To-day

British House of Lords, it became a gathering of great landowners, politicians, business men, and the like. For three centuries, from the Punic War onward, it was the center of Roman political thought and purpose.

The second body was the Popular Assembly. This was supposed to be an assembly of all the citizens of Rome. When Rome was a little state twenty miles square, this was a possible gathering. But when the

citizenship of Rome had spread beyond the confines of Italy, it was an altogether impossible one. Its meetings, proclaimed by horn-blowing from the Capitol and the city walls, became more and more a gathering of political hacks and city riffraff. In the fourth century before Christ, the Popular Assembly was a real check upon the Senate, a competent representation

The Great Roman Arch at Ctesiphon near Bagdad

of the claims and rights of the common man. By the end of the Punic Wars, it was a powerless relic of a vanquished popular control. No real legal check remained upon the big men.

Nothing of the nature of Representative Government, such as developed later in western Europe, was ever introduced into the Roman Republic; no one thought of electing delegates and sending them to Rome to represent the will of the citizens.

Before the Second Punic War the army of Rome was a levy of free farmers, who rode or marched afoot to battle. This was a very good force for wars close at hand, but not the sort of army that would go abroad and bear long campaigns with patience. Moreover, as the slaves multiplied and the estates grew, the supply of free-spirited fighting farmers declined. It was a popular leader named Marius who introduced a new factor. North Africa, after the overthrow of the Carthaginian state, had become a semibarbaric kingdom of Numidia. The Roman power fell into conflict with Jugurtha, king of this state, and found enormous difficulties in subduing him. Marius was made consul to end this disgraceful war. This he did by raising paid troops and drilling them hard. Jugurtha was brought in chains to Rome (106 B.C.) and Marius, when his time of office was ended, held on to his consulship illegally with his newly-created legions. There was no power in Rome to restrain him.

III

With Marius began the third phase in the development of the Roman power, *the Republic of the Military Commanders*. For now began a period in which the leaders of the paid legions fought for the mastery of the world. Against Marius was pitted the aristocratic Sulla, who had served under him in Africa. Each in turn made a great massacre of his opponents. Men were executed by the thousand, and their estates sold. After the bloody rivalry of these two came a time when Lucullus and Pompey the Great, and Crassus and Julius

Caesar, were the masters of armies and dominated affairs. Lucullus conquered Asia Minor and penetrated to Armenia, and retired with great wealth into private life. Crassus, thrusting farther, invaded Persia and was defeated and slain by the Parthians. After a long rivalry Pompey was defeated by Julius Caesar (48 B.C.) and murdered in Egypt, leaving Julius Caesar sole master of the Roman world.

After this time, the middle of the first century B.C., the Roman Senate was still the nominal center of the

The Column of Trajan at Rome
Representing his conquests in Dacia and elsewhere.

Roman government, appointing consuls and other officials, granting powers, and the like; and a number of

politicians, among whom Cicero was an outstanding figure, were struggling to preserve the great traditions of republican Rome and to maintain respect for its laws. But *the spirit of citizenship* had gone from Italy with the wasting away of the free farmers; it was a land now mainly of slaves and poor men with neither the understanding nor the desire for freedom. There was no power whatever behind these republican leaders in the senate, while behind the great adventurers, whom they feared and desired to control, were the soldiers of the legions. Over the heads of the senate, Crassus and Pompey had divided the rule of the Empire between them.

It had been the custom of Rome in the past, in periods of military extremity, to elect a "dictator," with practically unlimited powers to rule through the crisis. After his overthrow of Pompey, Caesar was made dictator first for ten years and then for life. In effect he was made Monarch of the Empire for life. There was talk of a king, a word abhorrent to Rome since the expulsion of the Etruscans five centuries before. Caesar refused to be King, but adopted throne and scepter. After his defeat of Pompey, Caesar had gone on into Egypt and had dallied with Cleopatra, the last of the Ptolemies, the goddess queen of Egypt. He had brought back to Rome the Egyptian idea of a god king. His statue was set up in a temple with an inscription "To the Unconquerable God." The expiring republicanism of Rome flared up in a last protest, and Caesar was stabbed to death in the senate at the foot of the statue of his murdered rival, Pompey the Great.

IV

Thirteen years more of this conflict of ambitious personalities followed, during which the chief figures were Lepidus, Mark Antony, and Octavian Caesar, the latter the nephew of Julius Caesar. Octavian, like his uncle, took the poorer, hardier western provinces where the best legions were recruited. He defeated Mark Antony, his only serious rival, at the naval battle of Actium (31 B.C.) and made himself sole master of the Roman world. But Octavian was a man of different quality altogether from Julius Caesar. He had no foolish craving to be god or king. He restored freedom to the senate and people of Rome. He declined to be dictator. The grateful senate in return gave him the reality instead of the forms of power. He was to be called not King indeed, but "Princeps" and "Augustus." He became Augustus Caesar, the first of the Roman Emperors (27 B.C. to 14 A.D.).

It was while Augustus Caesar, the first of the Emperors, was reigning in Rome that Jesus was born in Judea. In His name was to arise a religion which was destined to become the religion of the entire Roman Empire.

Augustus was followed by Tiberius Caesar (14 to 37 A.D.) and he by others, Caligula, Claudius, Nero, and so on up to Trajan (98 A.D.), Hadrian (117 A.D.), Antoninus Pius (138 A.D.), and Marcus Aurelius (161 A.D.). All these emperors were emperors of the legions. The soldiers made them and some the soldiers destroyed. Gradually the senate fades out of Roman history, and the emperor and his officials replace it.

Most of Britain was added to the Empire; Transylvania was brought in as a new province, Dacia; Trajan crossed the Euphrates. Hadrian had an idea that reminds us at once of what had happened at the other end of the old world. Like Shi-Hwang-ti of China, he built walls against the northern barbarians: one across Britain, and a palisade between the Rhine and the Danube. He abandoned some of the conquests of Trajan.

The expansion of the Roman Empire was at an end. From Rome that great empire had extended till it was bounded by the Atlantic on the west, the desert of Africa on the south, and the Rhine, Danube, and Euphrates on the east. The Roman Empire had been at peace within itself for two hundred years, and the Roman civilization had reached its zenith in that period—from Augustus to Marcus Aurelius (27 B.C. to 80 A.D.). Everywhere, from York to Cyrene, from Lisbon to Antioch, large cities had been built, with temples, theaters, markets, and the like; and thousands of such cities had been supplied with water by great aqueducts and served by splendid highroads whose stately remains astonish us to this day. And everywhere within that great empire men were held together by the Latin Language and the Roman Law and the Roman Roads.

In course of time, however, the Empire decayed, and the coming of the Barbarians split it into East and West. The Emperor Constantine the Great made (330 A. D.) a new capital in the East, Constantinople or the City of Constantine; and in his reign Christianity became the recognized religion of the Empire. The Empire endured in the East another thousand years after the Fall of Rome, warding off with many ups and downs

the various Barbarian races that assaulted it from time to time, and keeping alight the lamp of learning while the West was sunk in the Dark Ages of Barbarian conquest. And yet in the West, *the idea of Rome as the center of the world's history* remained as a great force for a thousand years and more, while the Barbarians were being welded into the new nations of modern Europe.

XIX

LIFE UNDER THE ROMAN EMPIRE

THE great Roman Empire had been built up in the last two centuries before Christ, and it flourished in peace and security from the days of Augustus Caesar onward for two centuries. Before we tell how it fell into disorder and was broken up, it will be well to devote some attention to the life of the ordinary people throughout this great realm. Our history has come down now to within 2000 years of our own time; and the life of the civilized people was beginning to resemble the life of their civilized successors of to-day.

In the Western world coined money was now in common use; there were many people of independent means who were neither officials of the government nor priests; people traveled about more freely than they had ever done before, and there were highroads and inns for them. But there were very great differences and great contrasts of culture between one district and another, just as there are to-day under the British in India.

Over Greece, Asia Minor, Egypt, and the East generally, the Latin language never prevailed. Greek ruled there. The New Testament, as we have seen, was written in Greek, for the Greek language and culture had followed Alexander to Asia. Saul of Tarsus, who be-

came the apostle Paul and was a Jew and a Roman citizen, spoke and wrote Greek and not Hebrew.

In some countries, Gaul and Britain and others, where there were no previous great cities and temples and cultures, the Roman Empire did, however, "Latin-

A Roman Gladiator

ize." It civilized these countries for the first time. It created cities and towns where Latin was from the first the chief speech and where Roman gods were served and Roman customs and fashions followed. The Rumanian, Italian, French, and Spanish languages, all variations of Latin, remain to remind us of this extension of Latin speech and customs. Northwestern Africa

also became at last largely Latin-speaking. Egypt, Greece, and the rest of the Empire to the east were never Latinized. They remained Egyptian and Greek in culture and spirit. And even in Rome, among educated men, Greek was learned as the language of a gentleman, and Greek literature and learning were very properly preferred to Latin.

In this great empire the ways of doing work and business varied greatly. The chief industry of the settled world was still largely agriculture. In Italy, unfortunately, the sturdy free farmers, who were the backbone of the early Roman republic, were replaced by estates worked by slave labor after the wars with Carthage (p. 74).

The Greek world had had very various methods of cultivation, from the plan of the Arcadian state, wherein every free citizen toiled with his own hands, to that of Sparta, wherein it was a dishonor to work and where agricultural labor was done by a special slave class. But that was ancient history now, and over most of the Greek world the estate system and slave-gangs had spread.

The agricultural slaves were captives who spoke many different languages so that they could not understand one another; or they were born slaves. They had no rights. They had no knowledge, for they could not read or write. Although they came to form a majority of the country population, they never made a successful rebellion. The slave system had spread to most industries and to every sort of work that could be done by gangs. Work in mines, the rowing of galleys, road making, and big building operations were

all largely slave occupations. Many slaves were forced into deadly combat as *gladiators* in the arena for the amusement of the free spectators. And almost all domestic service was performed by slaves.

There were also poor freemen, and there were ex-slaves in the cities and upon the countryside, working for themselves or even working for wages. They were artisans, supervisors, and so forth, workers of a new money-paid class competing with slave workers; but we do not know what proportion they made of the general population. It probably varied widely in different places and at different periods. And there were also many degrees of slavery, from the slave that was chained at night and driven with whips to the farm or quarry, to the slave whose master found it best to leave him to cultivate his patch or work his craft and own his wife like a free man, provided he did his duty to his owner.

Also there were learned slaves. The conquests of the later Republic were among the highly civilized cities of Greece, northern Africa, and Asia Minor; and they brought in many highly educated captives. The tutor of a young Roman of good family was usually a slave. A rich man would have a Greek slave as librarian, and slave secretaries. Slaves were trained as book copyists, as jewelers, and for endless skilled callings.

When we begin to realize that this great Latin and Greek speaking Roman Empire of the first two centuries after Christ was a slave state and how small was the minority who had any pride or freedom in their lives, we lay our hands on the clues to its decay and collapse.

There was little of what we should call family life, few homes of temperate living and active thought and study; schools and colleges were few. The free will and the free mind were seldom to be found. The great roads, the ruins of splendid buildings, the tradition of law and power it left for the wonder of succeeding generations, must not conceal from us the other side of the picture.

In the second century after Christ, a great misfortune came upon the Roman Empire that probably weakened its resistance to the Barbarians beyond the frontiers. This was a terrible pestilence. It raged for eleven years in China. The infection spread through Asia to Europe. It raged throughout the Roman Empire (164 to 180 A.D.). We presently find the frontier no longer intact but giving way first in this place and then in that. A new Nordic people, the Goths, coming originally from Gothland in Sweden, had migrated across Russia to the Volga region and the shores of the Black Sea and taken to sea piracy. By the end of the second century they may have begun to feel the westward thrust of the Huns. They crossed the Danube (247 A.D.) in a great land raid, and defeated the Emperor Decius in a battle in what is now Serbia. Another Germanic people, the Franks, had broken bounds (236 A.D.) upon the lower Rhine, and the Alemanni or Germans had poured into Alsace. The legions in Gaul beat back its invaders, but the Goths in the Balkan Peninsula raided again and again.

A chill had come to the pride and confidence of Rome.

Yet even Barbarian chiefs were fascinated by the past greatness of Rome, and they looked to it still as the center of a world with a common law and a common

religion. It was one of the ablest of the barbarian chiefs—Ataulf the Goth, the son of that Alaric who captured Rome (410 A.D.)—who uttered these memorable thoughts: "It was at first my wish to destroy the Roman name and erect in its place a Gothic Empire, taking to myself the place and the powers of Caesar Augustus. But when experience taught me that the barbarism of the Goths would not suffer them to live under the sway of Law, and that the abolition of the institutions on which the state rested would mean the ruin of the state itself, I chose the glory of renewing by Gothic strength the fame of Rome, desiring to go down to posterity as the restorer of that Roman power which it was beyond me to replace."

XX

THE TEACHING OF JESUS AND THE GROWTH OF CHRISTIANITY

THE greatest of all the changes that took place in the thousand years or more of Roman rule was the teaching of Jesus, born in Judea in the time of Augustus Caesar, the first of the Roman Emperors.

His Kingdom was not of this world but was in the hearts of men. The doctrine of the Kingdom of Heaven, which was the main teaching of Jesus, was no less than a bold demand for a complete change and cleansing of the life of our struggling race, an utter cleansing, without and within. It is small wonder if the world of that time failed to grasp its full significance. To the Gospels the reader must go for all that is preserved of the most tremendous teaching that has ever stirred and changed human thought.

Throughout the first two centuries after Christ, the Christian religion spread through the Roman Empire, weaving together an ever-growing multitude of converts into a new community of ideas and will. There were attempts to suppress this new faith in both the second and third centuries; and finally (in 303 and the following years) there was a great persecution under the Emperor Diocletian. Church property was seized, Bibles and religious writings were destroyed, and Chris-

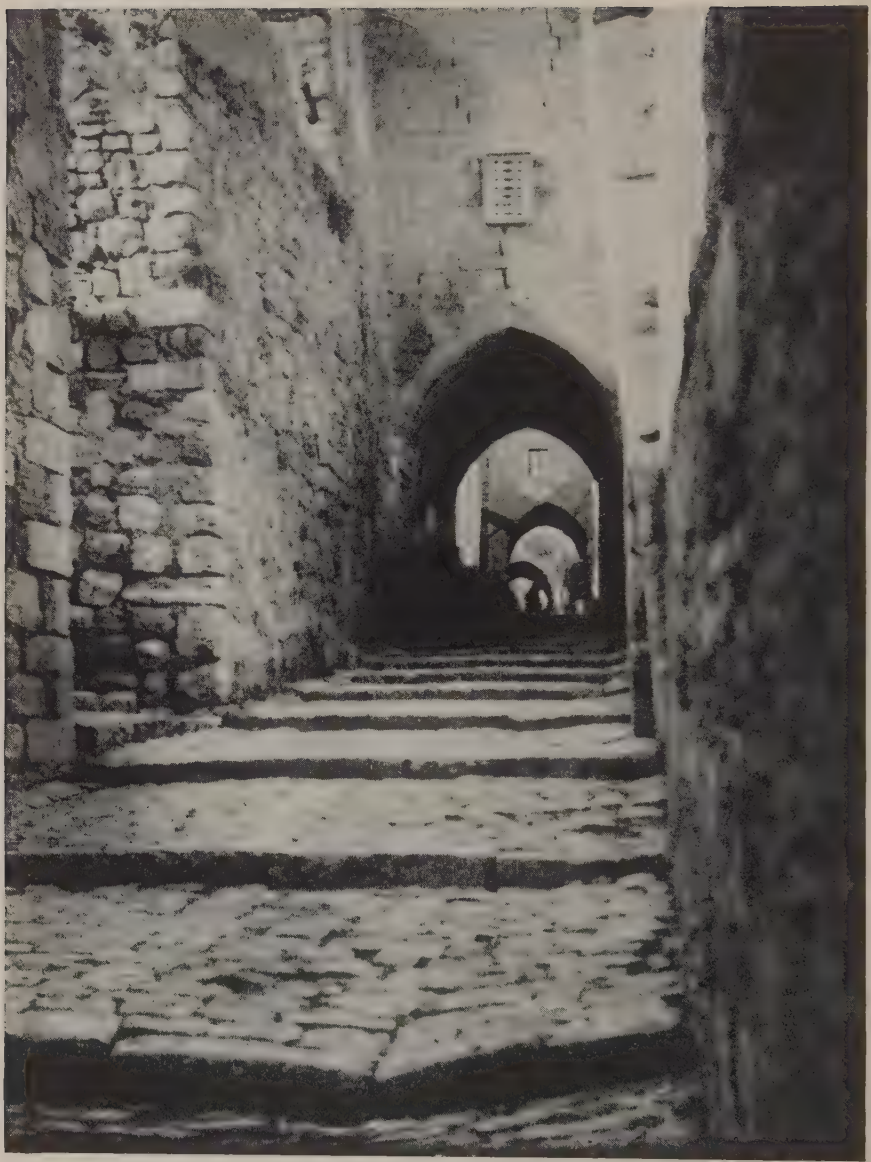


Photo by Jannaway

A Street in Jerusalem

Along such a thoroughfare Christ carried his cross to the place of execution.

tians were put out of the protection of the law and many were executed.

The destruction of the books is particularly notable. It shows how the power of the written word in holding together the new faith was appreciated by the authorities. These "book religions," Christianity and Judaism, were religions that educated. Their continued

Early Imaginary Portrait, in Gilded Glass, of Jesus Christ

existence depended very largely on people being able to read and understand their ideas. The older religions had made no such appeal to the intelligence. In the ages of barbaric confusion that were now at hand in western Europe it was chiefly the Christian Church that preserved the learning of past ages.

The persecution of Diocletian and earlier emperors failed completely to suppress the growth of Christianity.

In many provinces it was ineffective because the bulk of the population and many of the officials were already Christian. In 317 an edict officially permitting Christianity was issued by the Emperor Galerius, and in 324 the Emperor Constantine the Great put Christian symbols on the shields and banners of his troops.

In a few years Christianity was securely established as the official religion of the empire. The competing religions disappeared or were absorbed with extraordinary rapidity. From the outset of the fifth century onward the only priests or temples in the Roman Empire were Christian priests and temples.

XXI

THE BARBARIANS, THE DECLINE OF THE ROMAN EMPIRE, AND THE TRIUMPH OF THE CHURCH

ALL along the eastern frontier of the Roman Empire, which ran roughly along the Rhine and Danube, enemies were now pressing. The Franks and other German tribes had come up to the Rhine. In Hungary were the Vandals; in what was once the Roman province of Dacia and is now Rumania, were the Visigoths or West Goths. Behind these in south Russia were the East Goths or Ostrogoths, and beyond these again in the Volga region the Alans. But now Mongolian peoples were forcing their way toward Europe. The Huns were already exacting tribute from the Alans and Ostrogoths and pushing them to the west. In Asia the Roman frontiers were crumpling back under the push of a new Persia.

The opening half of the fifth century saw the whole of the Roman Empire in Europe the prey of robber armies of Barbarians. Over France, Spain, Italy, and the Balkan Peninsula, the great cities that had flourished under the early Roman Empire still stood, though they were falling into decay. Life in them must have been shallow, mean, and full of uncertainty. Local officials went on with their work, no doubt in the name of a now remote emperor. The churches went on, but

usually with ill-educated priests. There was little reading and much superstition and fear. But everywhere, except where looters had destroyed them, books and pictures and statuary and other works of art were still to be found.

The life of the countryside had also decayed. Every-

where this Roman world was much more weedy and untidy than it had been. In some regions, war and pestilence had brought the land down to the level of a waste. Roads and forests were infested with robbers. Into such regions the Barbarians marched and set up their chiefs as rulers, often with Roman official titles. If they were half-civilized Barbarians, they would give the conquered districts decent terms, take possession of the towns, associate and intermarry, and acquire (with an accent) the Latin speech.

But the Jutes, the Angles, and the Saxons who submerged the Roman province of Britain were farmers

and had no use for towns; they seem to have swept south Britain almost clear of the Romanized people, and they replaced the language by their own Teutonic dialects, which became at last English.

We cannot here trace the movements of the various German and Slavonic tribes as they went to and fro in the decaying empire in search of plunder and pleasant homes. There was now coming into the European world the least kindred and most terrible of all these devastators, the Mongolian Huns or Tartars, a yellow people, active and able, such as the western world had never before encountered.

It is probable that there were two chief causes for the new westward drift of the nomadic Mongolians. One was the growth of the great empire of China. Another cause was the internal decay and falling population of the Roman Empire. The rich men of the later Roman republic, and then the tax-gatherers of the military emperors, had consumed its vitality. So there was pressure from the east, rot in the west, and an open road.

The Hun had reached the eastern boundaries of European Russia by the first century after Christ, but it was not until the fourth and fifth centuries that these horsemen rose to predominance upon the steppes. The fifth century was the Huns' century. By the second quarter of the fifth century a great war chief had arisen among them, Attila. For some years Attila bullied the Emperor Theodosius as he chose. His armies devastated and looted right down to the walls of Constantinople; the great historian Gibbon says that he totally destroyed no less than seventy cities in the

Photo by Sebah & Joaillier

Base of the "Obelisk of Theodosius," Constantinople

The obelisk of Thothmes, taken from Egypt to Constantinople by Theodosius and placed upon the pedestal here shown, is an interesting example of early Byzantine art. The complete obelisk is seen on page 105.

Balkan peninsula. Theodosius bought him off by payments of tribute and tried to get rid of him for good by sending secret agents to assassinate him. Attila then turned his attention to the remains of the Latin-

Head of Barbarian Chief, British Museum

speaking half of the Empire and invaded Gaul. Nearly every town in northern Gaul was sacked. Franks, Visigoths, and the forces of the Empire united against him, and he was defeated at Chalons (451 A.D.) in a

vast battle in which a multitude of men, variously estimated as between 150,000 and 300,000, were killed. This checked him in Gaul, but it did not exhaust his enormous military resources. Next year he came into Italy by way of Venetia, burned Aquileia and Padua, and looted Milan.

Numbers of fugitives from these north Italian towns fled to islands in the lagoons at the head of the Adriatic and laid there the foundations of the city-state of Venice, which was to become one of the greatest of the trading and naval centers in the Middle Ages.

Then Attila died suddenly (453 A.D.) after a great feast to celebrate his marriage to a young woman, and at his death this plunder empire of his fell to pieces.

All over western and central Europe, barbarian chiefs were now reigning as kings, dukes, and the like, practically independent but for the most part professing some sort of shadowy allegiance to the Roman Emperor. There were hundreds and perhaps thousands of such practically independent brigands and rulers. In Gaul, Spain, Italy, and Dacia the Latin speech still prevailed in debased forms; but in Britain and east of the Rhine languages of the German group (or in Bohemia a Slavonic language, Czech) were the common speech. The higher clergy and a small remnant of other educated men read and wrote Latin. Everywhere life was insecure and property was held by the strong arm. Castles multiplied and roads fell into decay. The dawn of the sixth century was an age of division and of intellectual darkness throughout the Western world. Had it not been for the monks and Christian missionaries, Latin learning might have perished altogether.

Why had the Roman Empire grown and why had it so completely decayed? It grew because at first the idea of citizenship held it together. Throughout the days of the expanding Republic, and even into the days of the earlier Empire, there remained a great number of men conscious of Roman citizenship, feeling it a privilege and a duty to be a Roman citizen, confident of their rights under the Roman law, and willing to make sacrifices in the name of Rome. The prestige of Rome, as of something just and great and law-upholding, spread far beyond the Roman boundaries. But even as early as the Punic Wars the sense of citizenship was being undermined by the growth of wealth and slavery. Citizenship spread indeed, but not the idea and duties of citizenship.

But though the Latin-speaking Roman Empire died in the fifth century, something else had been born within it that was to use the prestige and tradition of Rome as the center of the world's history—the Catholic Church. This lived while the Empire died because it appealed to the minds and wills of men, because it had books and a great system of teachers and missionaries to hold it together, things stronger than any law or legions. Throughout the fourth and fifth centuries after Christ, while the Empire was decaying, Christianity was spreading all over Europe. It conquered its conquerors, the Barbarians. When Attila seemed disposed to march on Rome, the Pope or Patriarch of Rome stopped him and did what no armies could do, turning him back by sheer moral force.

XXII

THE SURVIVAL OF THE EMPIRE IN THE EAST. THE BYZANTINE EMPIRE

THE Greek-speaking eastern half of the Roman Empire survived a thousand years after the fall of Rome. It is called the Byzantine Empire.* It weathered the disasters of that fifth century after Christ which saw a complete breaking up of the Roman Empire in the West.

The sixth century, which is an age of complete darkness for the West, saw indeed a considerable revival of the Empire in the East. The Emperor Justinian I (527–565) was a ruler of very great ambition and energy. He married the Empress Theodora, a woman of quite equal capacity who had begun life as an actress. Justinian reconquered northern Africa from the Vandals and most of Italy from the Goths. He even regained the south of Spain. He did not limit his energies to naval and military enterprises. He founded a university, built the great church of St. Sophia in Constantinople, and made a written code of the great body of Roman Law. But in order to destroy a rival to his new university, he closed the schools of philosophy in Athens, which had been going on ever since the days of Plato, nearly a thousand years before.

* Byzantium was the old Greek town upon which Constantine erected his new city of Constantinople.

From the third century onward the revived Persian Empire had been a steadfast rival of the Roman Empire in the East. The two empires kept Asia Minor, Syria, and Egypt in a state of perpetual unrest and waste. Even in close alliance these two empires would

Photo by Sebah & Joaillier

The Church, Now a Mosque, of St. Sophia, Constantinople

have found it a hard task to turn back the barbarians and recover their prosperity.

In the sixth century the two chief antagonists were Justinian and the Persian Chosroes I; in the opening of the seventh the Emperor Heraclius was pitted against Chosroes II (580). The Empire in the East then fought its last war with Persia. The Turks or Tartars came into history as the allies first of one power and then of another. But few people as yet dreamt of the storm that was even then gathering

in the deserts of Arabia to put an end forever to this aimless, chronic struggle.

For nearly a thousand years after the time of Justinian, the emperors maintained Constantinople against Arabs, Turks, Slavs, and other enemies, until at last (1453) it was captured by the Turks, in whose

Photo by Alinari

Justinian and His Court

hands it has ever since remained. Throughout these ten eventful centuries, the old learning of the Greeks was kept alive at Constantinople, till western Europe itself was ready for that great Revival of Learning which has never since ceased. And this was the greatest service rendered to the cause of mankind by the Greek-speaking eastern half of the old Roman Empire.

XXIII

MOHAMMED AND THE GREAT DAYS OF THE ARABS

A PROPHETIC historian surveying the world in the opening of the seventh century might have concluded very reasonably that it was only a question of a few centuries before the whole of Europe and Asia would fall under Mongolian domination. There were no signs of order or union in western Europe, and the Byzantine and Persian empires were manifestly bent upon a mutual destruction. India also was divided and wasted. On the other hand China was a steadily expanding empire which probably at that time exceeded all Europe in population, and the Turkish people who were growing to power in central Asia were disposed to work in accord with China. And such a prophecy would not have been an altogether vain one. A time was to come in the thirteenth century when a Mongolian overlord would rule from the Danube to the Pacific, and Turkish dynasties were destined to reign over the entire Byzantine and Persian empires, over Egypt and most of India.

Where our prophet would have been most likely to err would have been in underestimating the power of the Latin end of Europe and of the Arabian Desert. Arabia would have seemed what it had been for time immemorial, the refuge of small and bickering nomadic

tribes. No Semitic people had founded an empire now for more than a thousand years.

Then suddenly the Bedouins flared out for a brief century of splendor. They spread their rule and language from Spain to the boundaries of China. They gave the world a new culture. They created a religion that is to this day one of the most vital forces in the world.

The man, Mohammed, who fired this Arab flame, appears first in history as the young husband of the widow of a rich merchant of the town of Mecca. Until he was forty he did very little to distinguish himself. He seems to have taken great interest in religious discussion. Mecca was a pagan city at that time, worshiping in particular a black stone, the Kaaba, of great repute throughout all Arabia and a center of pilgrimages; but there were great numbers of Jews in the country and there were Christian churches in Syria.

When about forty years of age, Mohammed began to develop a prophetic character. He talked first to his wife of the "One True God" and of the rewards and punishments of virtue and wickedness. There can be no doubt that his thoughts were very strongly influenced by Jewish and Christian ideas. He gathered about him a small circle of believers, and presently began to preach in the town against idolatry. This made him extremely unpopular with his fellow townsmen, because pilgrimages to the Kaaba were the chief source of such prosperity as Mecca enjoyed. Mohammed became bolder and more definite in his teaching, declaring himself to be the last chosen prophet of God entrusted with

Photo by Lehnert & Landrock

At Prayer in the Desert

a mission to perfect religion, and calling upon all his believers to spread his teaching sword in hand.

Most of the conquests of the Arabs were made not under the leadership of Mohammed himself, but by his successors, called *Caliphs*. They won Syria from the Byzantine Emperor Heraclius; they conquered all Persia and east of it till the new Arab Empire met the Chinese Empire. The tide of Arab conquest poured

over Egypt and along the north coast of Africa to the Strait of Gibraltar (itself an Arabic name). Spain was conquered to the Pyrenees (720 A.D.). Twelve years later the Arabs had arrived at the heart of France. There they were stopped for good at the battle of Tours in 732 and thrust back to the Pyrenees, by the first of the new barbarian kingdoms to organize itself, the new Kingdom of the Franks.

The Arabs had no political experience, and their great Empire, with its capital at Damascus and stretch-

Photo by Lehnert & Landrock

Jerusalem: Showing the Mosque of Omar

Photo by Lehnert & Landrock

Cairo Mosques

ing from Spain to China, was destined to break up very speedily. Our interest here, however, lies not with the story of its decay but with its effect upon the human mind and upon the destinies of our race. The Arab mind had been flung across the world even more swiftly and dramatically than had the Greek a thousand years before. The stir of the whole world west of China, the break-up of old ideas and the development of new ones, was enormous.

So it was that the systematic inquiry into facts, which was first begun by the Greeks, was resumed by the Semitic world. The seed of Artistotle and the Museum of Alexandria, that had lain so long inactive and neglected, now sprouted and began to bear fruit. Very great advances were made in mathematical, medical, and physical science. The very name Algebra is Arabic. So is the word Chemistry. The clumsy Roman numerals were ousted by the Arabic figures we use to this day, and the zero sign was first employed.

XXIV

CHARLEMAGNE. THE HOLY ROMAN EMPIRE, ITS STRUCTURE AND ITS ENEMIES

WHEN the Arabs or Moslems crossed the Pyrenees (720), they came up against the new Kingdom of the Franks. This kingdom had been founded in the early sixth century by Clovis, who was

the first of the barbarian kings to be baptized in the orthodox form as a Christian. The next important

king of the Franks was Charles Martel, the Mayor of the Palace of a poor descendant of Clovis. It was this king who decisively defeated the Arabs at Tours (732). Charles Martel was practically overlord of Europe north of the Alps from the Pyrenees to Hungary. He ruled over a multitude of under-lords speaking French-Latin and High and Low German languages. His son, Pepin, got rid of the last descendants of Clovis and took the kingly state and title.

His grandson Charlemagne (*i.e.*, Charles the Great), who began to rule in 768, is one of the great men of history, famous both as soldier and statesman; and he did much to improve education by founding schools and by inviting learned men to his country. Charlemagne conquered the German and Tartar tribes to the north and east of the kingdom he had inherited, and under him all Germany was for the first time united under one ruler. He also helped the Pope against the Lombards; he conquered North Italy, was crowned with the famous iron crown of Lombardy, and made himself master of Rome.

When the Pope crowned Charles the Great at St. Peter's Church in Rome on Christmas Day, 800, there began the *Holy Roman Empire* of Pope and Emperor. In this way the old idea of Rome as the center of the world's history was revived. "The Modern History of Europe begins with this union (in the Holy Roman Empire), so long in preparation, so mighty in its consequences, of the Roman and the Teuton (or German), of the memories and the civilization of the South with the fresh energy of the North."* Thus after the two

* Bryce: *The Holy Roman Empire.*

Photo by Rischgitz

Statue of Charlemagne in Front of Notre Dame, Paris

The figure is entirely imaginary.

centuries of anarchy that followed the fall of the old Roman Empire, the Frankish empire of Charlemagne created the beginnings of a New Europe, centering round the Holy Roman Empire; and the idea was that Europe should be united under an Emperor and a Pope,

the Emperor holding the protecting sword, the Pope holding the Keys of Heaven.

Soon after the death of Charlemagne (814) his great empire fell to pieces, and the Feudal Era began. Ever since the beginning of the sixth century, as a result of the barbarian invasions of the Roman Empire, western Europe had been divided among numbers of local rulers holding their own as best they could. This was too

insecure a state of affairs to last; a system of coöperation and association grew up in this disorder, *the feudal system*, which has left its traces upon European life to the present time. Everywhere the lone man felt insecure and was prepared to barter a certain amount of his liberty for help and protection. He sought a stronger man as his lord and protector; he gave him military services and paid him dues, and in return he was confirmed in his possession of what was his. His lord again found safety in service to a still greater lord. Cities also found it convenient to have feudal protectors, and monasteries and Church estates bound themselves by similar ties. No doubt in many cases allegiance was claimed before it was offered; the system grew downward as well as upward. So a sort of pyramidal system grew up, varying widely in different places, permitting at first a considerable play of violence and private warfare but making steadily for order and a new reign of law.

Meanwhile, the blows of three sets of enemies rained upon the new Europe. About the Baltic and North seas there were a series of Nordic tribes who were only very slowly Christianized; these were the Northmen. They had taken to the seas and piracy, and were raiding all the Christian coasts down to Spain. They had pushed up the Russian rivers to the desolate central lands and brought their shipping over into the south-flowing rivers. They had come out upon the Caspian and Black seas as pirates also. They set up states in Russia; they were the first people to be called Russians. These Northmen Russians came near to taking Constantinople.

England in the early ninth century was a Christianized country under a king, Egbert, a pupil of Charlemagne. The Northmen wrested half the kingdom from his successor Alfred the Great (886), and finally under Canute (1016) made themselves masters of the whole land. Under Rolph the Ganger (912) another band of Northmen conquered northern France, which became Normandy.

Canute ruled over England, Norway, and Denmark, but his empire fell to pieces at his death. The Northmen were a race of astonishing boldness and energy. They sailed in their galleys even to Iceland and Greenland. They were the first Europeans to land on American soil. Later on, Norman adventurers were to recover Sicily from the Saracens (Arabs) and to sack Rome. It is a fascinating thing to imagine what a great northern seafaring power might have grown out of Canute's kingdom, reaching from America to Russia.

To the east of the Germans and Latinized Europeans was a medley of Slavic tribes and Turkish peoples. Prominent among the latter were the Magyars or Hungarians, who were coming westward throughout the eighth and ninth centuries. Charlemagne held them for a time, but after his death they established themselves in what is now Hungary; and after the fashion of their kindred predecessors, the Huns, they raided the settled parts of Europe every summer. They went through Germany into France (938), crossed the Alps into North Italy, and so came home, burning, robbing, and destroying.

Finally, pounding away from the south at the

remains of the Roman Empire, were the Saracens. They made themselves largely masters of the sea; their only formidable enemies upon the water were the Northmen, the Russian Northmen out of the Black Sea and the Northmen of the West.

The Empire of Charlemagne fell apart at the death of his son Louis the Pious, and the split between the French-speaking Franks and the German-speaking Franks widened. By the Treaty of Verdun (843) Germany became separated from France. Between them lay a long narrow strip of land stretching from the North Sea to the Alps, and parts of this middle land (like Alsace and Lorraine) were for many centuries a bone of contention between them.

The next Emperor to arise was Otto, the son of a certain Henry the Fowler, a Saxon, who had been elected King of Germany by an assembly of German princes and priests (919). Otto descended upon Rome and was crowned Emperor of the Holy Roman Empire (962). This Saxon line came to an end early in the eleventh century and gave place to other German rulers. The feudal princes and nobles to the west, who spoke various French dialects, did not fall under the sway of these German emperors, after the line that was descended from Charlemagne had come to an end, and no part of Britain ever came into the Holy Roman Empire. The Duke of Normandy, the King of France, and a number of lesser feudal rulers remained outside.

The Kingdom of France later (987) passed into the hands of Hugh Capet, whose descendants were still reigning in the eighteenth century. At the time of

Hugh Capet, the King of France ruled only a small territory round Paris.

One aspect of the history of Europe from the days of Charlemagne onward is the story of this monarch and of his family and their struggles to a precarious leadership of the kings, princes, dukes, bishops, and cities of Europe; while a steadily deepening antagonism between the French- and German-speaking elements develops in the medley.

In 1066 England was invaded by the Norwegian Northmen under King Harold Hardrada and by the Latinized Northmen under William the Conqueror, Duke of Normandy. Harold, King of England, defeated the former at the battle of Stamford Bridge, and was defeated by the latter at Hastings. England was conquered by the Normans and cut off from Scandinavian, Teutonic, and Russian affairs. And so England for the next four centuries was brought into the most intimate relations and conflicts with the French.

XXV

THE CHURCH AND THE CRUSADES

IT is interesting to note that Charlemagne corresponded with the Caliph Haroun-al-Raschid of the *Arabian Nights*. It is recorded that Haroun-al-Raschid sent ambassadors from Bagdad — which had now replaced Damascus as the Arab or Moslem capital — with a splendid tent, a water clock, an elephant, and the keys of the Holy Sepulchre.

These presents remind us that while Europe in the ninth century was still a weltering disorder of war and pillage, there flourished a great Arab empire in Egypt and Mesopotamia, far more civilized than anything Europe could show. Here literature and science still lived; the arts flourished, and the mind of man could move without fear or superstition. Aristotle was read and discussed by these Jews and Arabs during the centuries of European darkness. They guarded the neglected seeds of science and philosophy.

Now, northeast of the Caliph's dominions were a number of Turkish tribes, which had been converted to Islam, the faith of Mohammed. These Turks were becoming strong and vigorous while the Arab power was divided and decaying. They seriously threatened Constantinople and the Eastern Empire, and they took the Holy City, Jerusalem (1076).

Twenty years later (1095), a religious war — the Crusades or the Wars of the Cross — was preached by

the Church against the Turkish captors of Jerusalem, and a truce was demanded among all Christians. The object of this war was the recovery of the Holy Sepulchre from the unbelievers. A man called Peter the Hermit, clad in a coarse garment, barefooted on an ass, carried through France and Germany a huge cross and harangued the crowd in street or market place or church. He denounced the cruelties practiced upon the Christian pilgrims by the Turks, and the shame of the Holy Sepulchre being in any but Christian hands. The

Photo by Mansell

Crusader Tombs in an English Cathedral

fruits of centuries of Christian teaching became apparent in the response. A great wave of enthusiasm swept the western world. Such a widespread uprising of the common people was a new thing in the history of our race. There is nothing to parallel it in the previous history of the Roman Empire or of India or China.

The preaching of the First Crusade was the first stirring of the common people in European history.

Large bodies of common people, crowds rather than armies, set out eastward from France and the Rhineland and central Europe, without waiting for leaders or proper equipment, to rescue the Holy Sepulchre. This

was the "people's crusade." Two great mobs blundered into Hungary, mistook the recently converted Magyars for pagans, committed atrocities, and were massacred. A third multitude, after a great massacre of the Jews in the Rhineland, marched eastward and was also destroyed in Hungary. Two other large crowds, under the leadership of Peter the Hermit himself, reached Constantinople, crossed the Bosporus, and were massacred rather than defeated by the Turks. So began and ended this first movement of the European people as people.

Next year (1097) the real fighting forces crossed the Bosporus. They were Norman in leadership and spirit. They stormed Nicaea and marched (by much the same route that Alexander had followed fourteen centuries before) to Antioch. The siege of Antioch kept them a year, and in June 1099 they attacked Jerusalem. It was stormed after a month's siege. The slaughter was terrible. Men riding on horseback were splashed by the blood in the streets. At nightfall on July 15th the Crusaders had fought their way into the Church of the Holy Sepulchre and overcame all opposition there; blood-stained and weary and "sobbing from excess of joy," they knelt down in prayer.

Later on the forces of Islam were rallied (1169) under a Kurdish adventurer named Saladin who had made himself master of Egypt. He preached a Holy War against the Christians, recaptured Jerusalem (1187), and so provoked the Third Crusade. This failed to recover Jerusalem. In the Fourth Crusade (1202-4), the Latin Church turned frankly upon the Greek Empire, and there was not even a pretence of

fighting the Turks. It started from Venice and stormed Constantinople (1204). There were various other Crusades, but Jerusalem remained in the hands of the Turks — till General Allenby recovered it in the recent World War (1918).

The twelfth century and the opening of the thirteenth were the age of the greatest power of the Popes, just as the eleventh was the age of the power of the Turks and the tenth the age of the Northmen. A united Christendom under the rule of the Pope came nearer to being a working reality than it ever was before or after that time. In those centuries a simple Christian faith was real and widespread over great areas of Europe.

Among the great Popes of the past had been Gregory the Great (590–604) who sent St. Augustine to convert the English, and Leo III (795–816) who invited Charlemagne to be Emperor and so began the Holy Roman Empire. Toward the close of the eleventh century there arose a great church statesman, Hildebrand, a friend of William the Conqueror, who ended his life as Pope Gregory VII (1073–1085). Next but one after him came Urban II (1087–1099), the Pope of the First Crusade. These two were the founders of this period of papal greatness. From Bulgaria to Ireland and from Norway to Sicily and Jerusalem, the Pope was supreme. Gregory VII obliged the Emperor Henry IV to come in penitence to him at Canossa (1076) and to await forgiveness for three days and nights in the courtyard of the castle, clad in sackcloth and barefooted in the snow. At Venice (1176) the Emperor Frederick Barbarossa knelt to Pope Alexander III and swore fealty to him.

The great power of the Church lay in the consciences

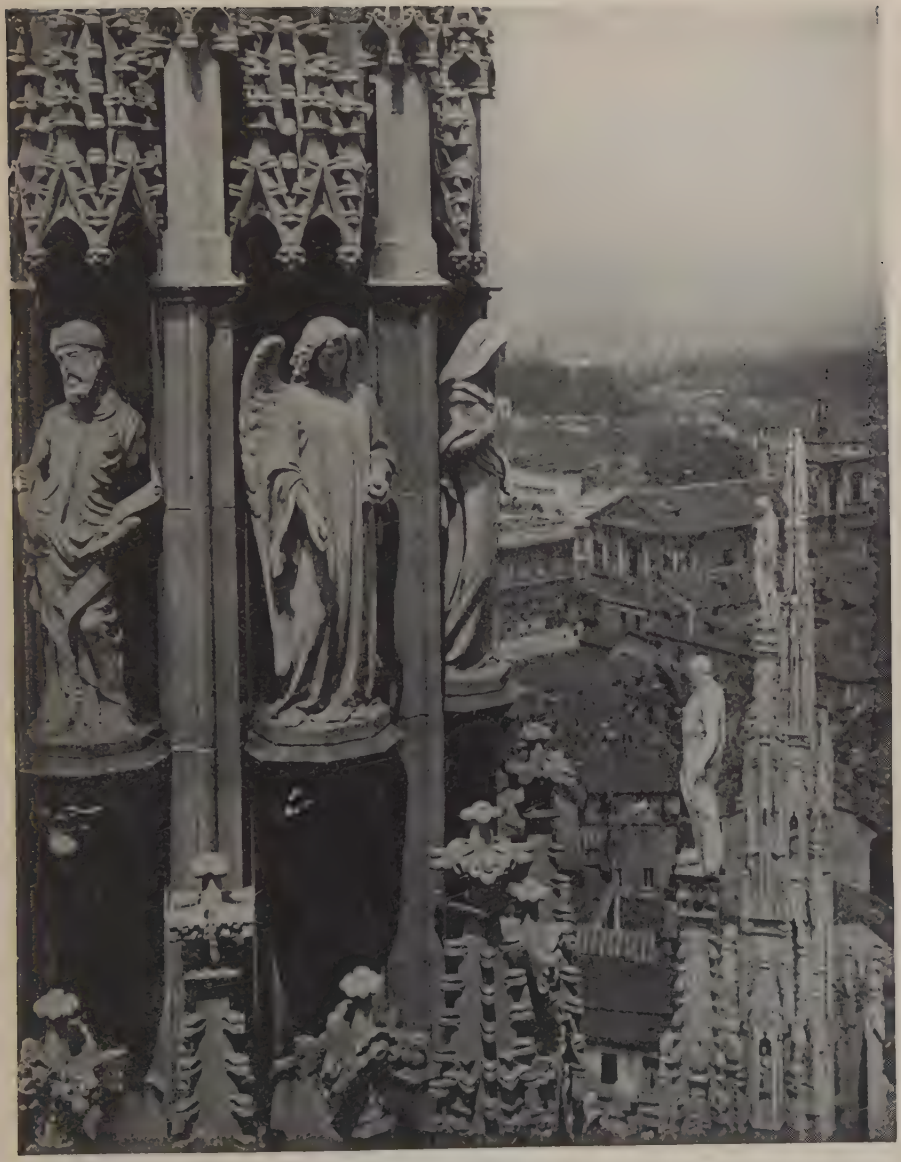
Photo by Lehnert & Landrock

A Courtyard of the Alhambra in Granada

of men. Throughout the length and breadth of Europe the monks — the great army of the Church — were praying and working among the peoples of the new nations; there were many orders, or groups, of monks. The earliest were the Benedictines, who followed the rule of St. Benedict (480–543 A.D.); from them sprang later the Clugniac, the Carthusian, the Cistercian, and other orders. In the thirteenth century the Franciscan and Dominican orders were but two new forces among the many that were arising in Christendom. St. Francis of Assisi (1181–1226) taught the imitation of Christ and a life of poverty and service. The order of the Dominicans, founded by St. Dominic (1170–1221), opposed any change in religious belief; Pope Innocent III with its help set up the Court of the Inquisition to deal with heresy. Other groups were more open-minded in religious matters.

A century and a half later came Wycliffe (1320–1384). He was a learned Doctor at Oxford. Quite late in his life he began a series of outspoken criticisms of the clergy and the Church. He organized a number of poor priests, the Wycliffites, to spread his ideas throughout England; and in order that people might judge between the Church and himself, he translated the Bible into English. He had supporters in high places and a great following among the people; and though Rome raged against him, and ordered his imprisonment, he died a free man.

By excessive claims and privileges, the Church gradually lost that moral leadership on which its power was based, and in the early part of the fourteenth century the power of the Pope was waning.



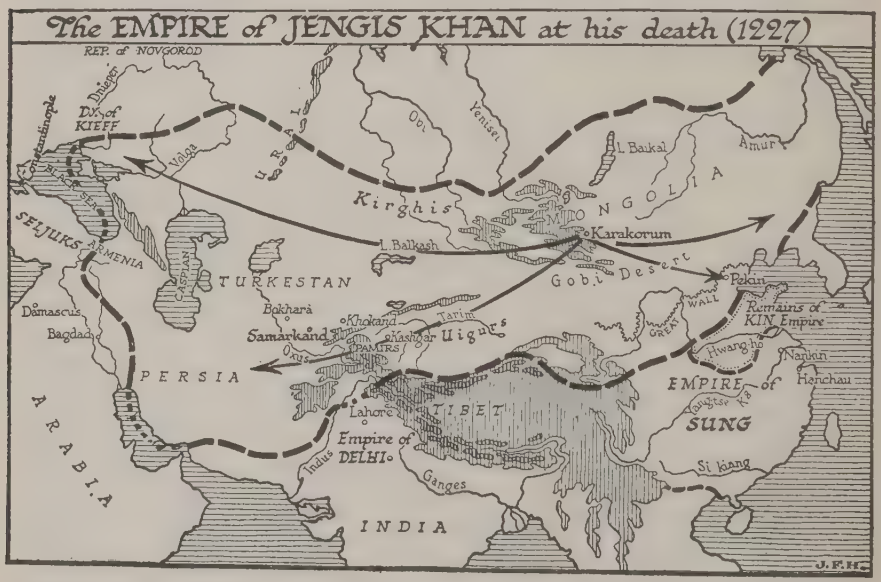
Milan Cathedral

View showing the exquisite carvings characteristic of the 98 spires of the edifice.

XXVI

ASIA AND EUROPE: THE CONQUESTS OF THE MONGOLS AND THE TURKS

IN the thirteenth century, while the struggle to unify Christendom under the rule of the Pope was going on in Europe, momentous events were afoot upon the larger stage of Asia. A Turkish people from the country to the north of China rose suddenly and



achieved such a series of conquests as has no parallel in history. These were the Mongols. At the opening of the thirteenth century they were a horde of nomadic horsemen, living very much as their predecessors, the Huns, had done, subsisting chiefly upon meat and

mares' milk and living in tents of skin. Their central camp was at Karakorum in Mongolia.

At this time China was in a state of division. Jengis Khan, the leader of the Mongols, made war on the north division of China and captured Peking (1214). He then turned westward and conquered Turkestan, Persia, Armenia, India down to Lahore, and south Russia as far as Kieff. He died master of a vast empire that reached from the Pacific to the Dnieper. His successor continued this astonishing career of conquest. His armies were extremely efficient, and they had with them a new Chinese invention, gunpowder, which they used in small field guns. He completed the conquest of north China and then swept his hosts right across Asia to Russia (1235), an altogether amazing march.

Thereafter the Mongols concentrated their attention upon their Asiatic conquests. By the middle of the thirteenth century they had conquered the south of China with its capital at Nanking. The famous Kublai Khan, the friend of Marco Polo the Venetian, was formally recognized Emperor of China (1280).

In the fourteenth century there came another revival of Mongol vigor under Timurlane, a descendant of Jengis Khan. He established himself in western Turkestan, assumed the title of Grand Khan (1369), and conquered from Syria to Delhi. He was the most savage and destructive of all Mongol conquerors. He established an empire of desolation that did not survive his death. However, a descendant of this Timurlane, an adventurer named Baber, got together an army with guns and swept down upon the plains of India (1508). His grandson Akbar (1556–1605) completed

From a Chinese Print in the British Museum

Tartar Horsemen

his conquests, and this Mongol (or Mogul as the Arabs called it) dynasty ruled in Delhi over the greater part of India until the eighteenth century — until the time of Clive.

One of the results of the first great sweep of Mongol conquest in the thirteenth century was to drive a certain tribe of Turks, the Ottoman Turks, out of Turkestan into Asia Minor. They extended their power in Asia Minor, crossed the Dardanelles, and conquered Macedonia, Serbia, and Bulgaria, until at last Constantinople remained like an island among the Ottoman dominions. In the famous year 1453 the Ottoman Sultan, Mohammed II, took Constantinople, attacking it from the European side with a great number of guns. This event caused intense excitement in Europe and there was talk of a crusade, but the day of the crusades was past.

In the course of the sixteenth century the Sultans of the Ottoman Turks conquered Bagdad, Hungary, Egypt, and most of northern Africa, and their fleet made them masters of the Mediterranean. They very nearly took Vienna, and they exacted a tribute from the Emperor.

There were, however, two gains on the Christian side in the fifteenth century — the independence of Moscow was restored (1480) and Spain was gradually reconquered by the Christians. Granada, the last Moslem state in the peninsula, fell to King Ferdinand of Aragon and his Queen Isabella of Castile (1492).

But it was not until as late as 1571 that the naval battle of Lepanto broke the pride of the Ottoman Turks and restored the Mediterranean waters to Christian rulers.

XXVII

GEOGRAPHICAL DISCOVERY: MARCO POLO (ASIA), COLUMBUS (AMERICA), MAGELLAN AND DRAKE (AROUND THE WORLD)

ONE of the most interesting of visitors to the Mongol or Tartar Court was a certain Venetian, Marco Polo, who afterwards set down his story in a book. He went to China (about 1272) with his father and uncle, who had already once made the journey. The Great Khan or Emperor of China, Kublai, had been deeply impressed by the elder Polos; they were the first men of the Latin peoples he had seen; and he sent them back with inquiries for teachers and learned men who could explain Christianity to him, and for various European things that had aroused his curiosity.

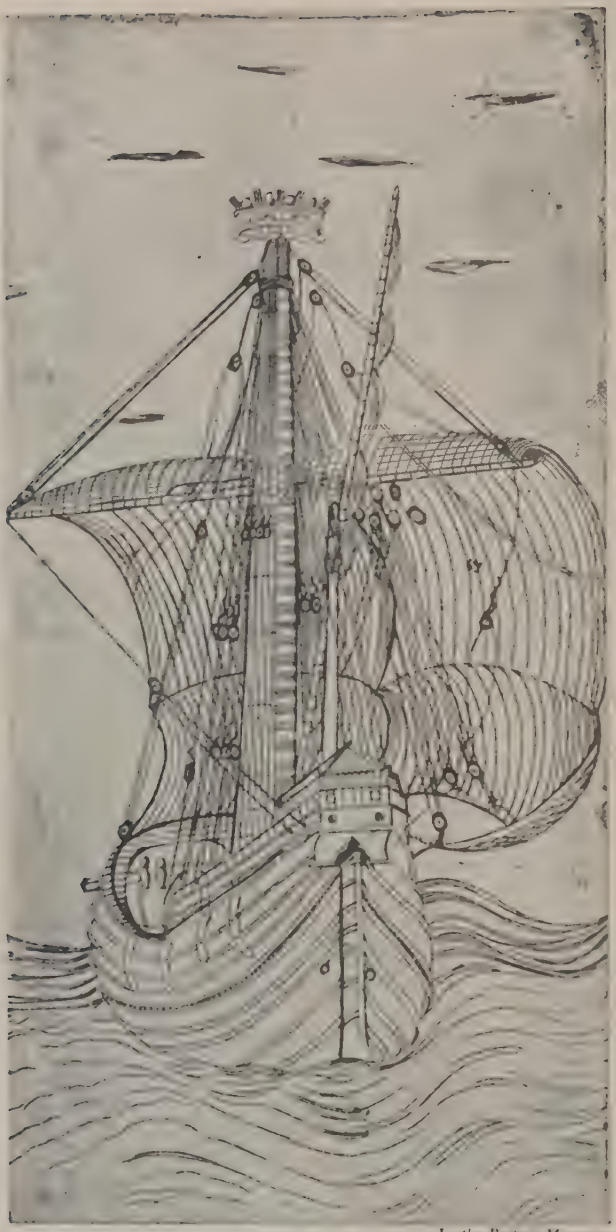
The three Polos started by way of Palestine. They had with them a gold tablet from the Great Khan that must have helped their journey greatly. The Great Khan had asked for some oil from the lamp that burns in the Holy Sepulchre at Jerusalem; so thither they first went, and then northwards into Armenia. Thence they came by way of Mesopotamia to Ormuz on the Persian Gulf. At Ormuz they met merchants from India. Then they turned northward through the Persian deserts, and so over the Pamir Plateau and then

into the Hwang-ho Valley and on to Peking. At Peking was the Great Khan, by whom they were hospitably entertained.

Marco much pleased Kublai; Marco was young and clever, and it is clear he had mastered the Tartar language very thoroughly. He was given an official position and sent on several missions, chiefly in southwestern China. The tale he had to tell of vast stretches of smiling and prosperous country, "all the way excellent inns for travelers" and "fine vineyards, fields, and gardens," of many abbeys of Buddhist monks, of manufactures of "cloth of silk and gold and many fine taffetas," of a "constant succession of cities and boroughs," and so on, fired the imagination of all Europe. He told of Burmah, and of its great armies with hundreds of elephants, and how these animals were defeated by the Mongol bowmen. He told of Japan, and greatly exaggerated the amount of gold in that country. For three years Marco ruled the city of Yan-chow as governor. He may also have been sent on a mission to India.

The publication of Marco Polo's book of travels produced a profound effect upon the European mind. The European literature, and especially the European romance of the fifteenth century, echoes with the names in Marco Polo's story, with Cathay (North China) and Cambulac (Peking) and the like.

Two centuries later, among the readers of the Travels of Marco Polo was a certain Genoese mariner, Christopher Columbus, who conceived the brilliant idea of sailing westward round the world to China. In Seville there is a copy of Polo's Travels with marginal notes by



In the British Museum

Early Italian Engraving of a Sailing Ship

Columbus. Columbus never reached China. He met an unexpected obstacle on the way — America. A whole new continent dawned on the European intelligence (1492).

The discoveries of Columbus and his followers stimulated overseas enterprise enormously. In 1498 the Portuguese Vasco da Gama sailed round Africa to India, and in 1515 there were Portuguese ships in Java. In 1519 Magellan, a Portuguese sailor in Spanish employment, sailed out of Seville westward with five ships, of which one came back up the river to Seville in 1522, the first ship that had ever circumnavigated the world. Thirty-one men were aboard her, survivors of two hundred eighty who had started. Magellan himself had been killed in the Philippine Islands. He had passed round America to the south through the Strait of Magellan, through which Drake also sailed when he made his voyage around the world a little later than Magellan.

XXVIII

THE RENAISSANCE: CITIES, UNIVERSITIES, PAPER, BOOKS

THROUGHOUT the twelfth century there were many signs that Europeans were regaining intelligence, courage, and leisure and were preparing to take up again the scientific inquiries that had been begun long before by the Greeks. The causes of this Renaissance or Revival of learning were many and complex. The end of private war, the higher standards of comfort and security, and the opening of men's minds that followed the Crusades were no doubt among these causes. Trade was reviving; cities were recovering ease and safety; the standard of education was rising in the Church and spreading among laymen.

The thirteenth and fourteenth centuries were a period of growing independent cities; Venice, Florence, Genoa, Lisbon, Paris, Bruges, London, Antwerp, Hamburg, Nuremberg, and Novgorod, for example. They were all trading cities with many travelers, and where men trade and travel they talk and think. The quarrels of the popes and princes, the savage way of dealing with heretics, were exciting men to doubt the authority of the Church and to question and discuss great things.

As early as the eleventh century there were great and growing universities at Paris, Oxford, Bologna, and

other centers. There medieval "Schoolmen" took up again and thrashed out a series of questions upon the value and meaning of words, and so helped the clear thinking in the scientific age that was to follow. And standing by himself because of his great genius was Roger Bacon (about 1210 to 1293), a Franciscan friar of Oxford, the father of modern science. His name deserves a place in our history beside that of Aristotle.

Roger Bacon told his age it was ignorant, a very bold thing to do. His writings were like a flash of light in a profound darkness. The spirit of Aristotle lives again in him. "Experiment, experiment," that is the burden of Roger Bacon's teaching.

"Machines for navigating are possible without rowers, so that great ships suited to river or ocean, guided by one man, may be borne with greater speed than if they were full of men. Likewise cars may be made so that without a draught animal they may be moved, as we deem the scythed chariots to have been from which antiquity fought. And flying machines are possible, so that a man may sit in the middle turning some device by which artificial wings may beat the air in the manner of a flying bird."

So Roger Bacon wrote, but three more centuries were to elapse before men began any systematic attempts to explore those hidden stores of power and interest which he realized so clearly existed beneath the dull surface of human affairs.

The Arabic world not only gave Christendom the stimulus of its philosophers and alchemists; it also gave it Paper. It is scarcely too much to say that paper made the intellectual revival of Europe possible. Good

paper was not made in Christian Europe until the end of the thirteenth century, and then it was Italy which

An Early Printing Press

From an old print

led the world. Only by the fourteenth century did the manufacture reach Germany, and not until the end of that century was it abundant and cheap enough for the

printing of books to develop. Therefore printing followed naturally and necessarily. By the middle of the fifteenth century there were printers at work with movable type in Holland and the Rhineland. The art spread to Italy and England.

One immediate consequence was a great increase and distribution of Bibles, and greatly increased facilities for widespread discussions. Another was a cheapening of schoolbooks. The knowledge of reading spread swiftly. There was not only a great increase of books in the world, but the books that were now made were plainer to read and so easier to understand. With this increase in the facility of reading, the reading public grew. The book ceased to be a highly decorated toy or a scholar's mystery. People began to write books to be read as well as looked at by ordinary people. They wrote in the ordinary language and not solely in Latin. With the fourteenth century the real history of modern European literature begins.

The intellectual life of the world entered upon a new and far more vigorous phase. It ceased to be a little trickle from mind to mind; it became a broad flood, in which thousands and presently scores and hundreds of thousands of minds took part.

Printed paper books, a new idea of the round world as a thing altogether attainable, new vision of strange lands, strange animals and plants, strange manners and customs, discoveries overseas and in the skies and in the ways and materials of life, burst upon the European mind. This great revival of learning and of curiosity is called the Renaissance.

XXIX

THE REFORMATION: LUTHER AND LOYOLA

IN the fourteenth century a great pestilence, called in England the Black Death, had wrought great havoc throughout Europe. There had been extreme misery and discontent among the common people and peasant risings against the landlords and the wealthy in England and France. These peasant risings increased in gravity in Germany and took on a religious character.

Printing came in as an influence upon this development. We have just seen how the European world became a world of readers, to an extent that had never happened in the past. And this occurred just at a time when the Church was confused and divided, and when many princes were looking for means to weaken its hold upon the vast wealth it claimed in their dominions.

In Germany the attack upon the Church gathered round an ex-monk, Martin Luther (1483–1546), who appeared in Wittenberg (1517) attacking various established beliefs and practices. Luther and the Reformers had hoped that Erasmus (1467–1536), the most famous scholar of the age, would support their cause. In various books, Erasmus had made many witty attacks on abuses in the church. "The cities of Germany," he had written, "are full of escaped

monks, married priests, hungry and mendicant. They neither teach nor learn. Discipline and piety fall to the ground." Erasmus himself, however, never broke with the old church. At first Luther argued in Latin in the fashion of the Schoolmen of the Middle Ages. Then he took up the new weapon of the printed word and scattered his views far and wide in German addressed to the ordinary people. An attempt was made to suppress him, as Hus, a follower of Wycliffe, had been burned at the stake in Bohemia; but the printing press had changed conditions, and he had too many open and secret friends among the German princes for this fate to overtake him.

From an early German engraving in the British Museum

Portrait of Luther

For in this age of new ideas and weakened faith, there were many rulers who saw their advantage in breaking

the religious ties between their people and Rome. They sought to make themselves the heads of national religions. England, Scotland, Sweden, Norway, Denmark, north Germany, and Bohemia, one after another, separated themselves from the Roman Church, and have remained separated ever since.

None of these national churches broke off without also breaking off a number of sects that would allow neither prince nor pope to come between a man and God. In England and Scotland, for example, there were a number of sects who now held firmly to the Bible as their one guide in life and belief. They rejected the control of a state church. In England these were called the Nonconformists, and after a civil war England was for eleven years (1649–1660) a republic under Noncomformist rule with Oliver Cromwell holding the title of Protector.

The breaking away of this large section of northern Europe from the Pope is what is generally spoken of as the Reformation. But the shock and stress of these losses produced changes perhaps as profound in the Roman Church itself. The Church was reorganized and a new spirit came into its life. One of the great figures in this revival was a young Spanish soldier, Inigo Lopez de Recalde, better known to the world as St. Ignatius of Loyola. After some romantic beginnings, he became a priest, and was permitted to found the Society of Jesus (1540), a direct attempt to bring the generous and chivalrous traditions of military discipline into the service of religion. This Society of Jesus, the Jesuits, became one of the greatest teaching and missionary societies the world has ever seen. It

carried Christianity to India, China, and America. It raised the standard of education throughout the whole Catholic world; it quickened the Catholic conscience everywhere; it roused Protestant Europe to similar efforts for education.

XXX

THE HAPSBURG EMPERORS. THE AGE OF CHARLES V IN EUROPE AND OF CORTEZ AND PIZARRO IN AMERICA

THE Holy Roman Empire came to a sort of climax in the reign of the Emperor Charles V. He was one of the most extraordinary monarchs that Europe has ever seen. For a time he had the air of being the greatest monarch since Charlemagne.

His greatness was not of his own making. It was largely the creation of his grandfather, the Emperor Maximilian I (1459–1519). Some families have fought, others have intrigued their way to world power; the Hapsburgs married their way. Maximilian began his career with Austria, Styria, part of Alsace, and other districts; he married — the lady's name scarcely matters to us — The Netherlands and Burgundy. Most of Burgundy slipped from him after his first wife's death, but The Netherlands he held. Then he tried unsuccessfully to marry Brittany. He became Emperor after his father Frederick III, and he married the duchy of Milan. Finally he married his son to the weak-minded daughter of Ferdinand and Isabella, the patrons of Columbus, who reigned not only over a freshly united Spain and over Sardinia and the kingdom of the two Sicilies, but over all America west of Brazil. So it was that this Charles V, his grandson, inherited most of the

Photo by Anderson

Charles V

Portrait by Titian.

American continent and between a third and a half of what the Turks had left of Europe. When his grandfather Ferdinand died, he became practically king of the Spanish dominions, his mother being imbecile; and on the death of his grandfather Maximilian he was elected (1520) Emperor at the still tender age of twenty.

From the very outset of his reign, Charles V was faced by the situation created by Luther's agitations in Germany. Henry VIII, King of England at this time, had begun his career with a book against heresy and had been rewarded by the Pope with the title of "Defender of the Faith." Being anxious to divorce his first wife (Catherine, Charles V's aunt) in favor of a young lady named Anne Boleyn, and wishing also to loot the vast wealth of the Church in England, he joined the company of Protestant princes (1530). Sweden, Denmark, and Norway had already gone over to the Protestant side.

It was the age of brilliant monarchs. Francis I had succeeded at the age of twenty-one to the French throne; Henry VIII had become King of England at eighteen. It was the age of Baber in India (1526–1530), who, as we saw (page 129), captured Delhi and founded the Mogul (or Mongol) Empire; of Suleiman the Magnificent in Turkey, who besieged Vienna (1529); and of the Pope Leo X, who was also a very distinguished man. The Pope and Francis I had tried to prevent the election of Charles V as Emperor, because they dreaded to see so much power in one man's hands. On the whole, however, Charles, in alliance for a time with Henry VIII, was successful against both Francis I and the Pope as well as against the Turks.

The chief battlefield was North Italy. The German army invaded France, failed to take Marseilles, fell back into Italy, lost Milan, and was besieged in Pavia. Francis I unsuccessfully besieged Pavia and was taken prisoner. German troops stormed Rome and pillaged it (1527). Ten years of such confused fighting made all Europe poor.

At last Charles V found himself victorious in Italy. Then he passed a decree in Germany forbidding all change in the Church. The Lutheran princes "protested" against the decree, and so became Protestants. War was inevitable, and a few months after the death of Luther (1546) the German religious war began. We need not trouble about the incidents of the campaign. Charles the next year reached a kind of settlement and made efforts to effect peace. Soon, however, all Germany was at war again; only a flight from Innsbruck saved Charles from capture; and with the treaty of Passau (1552) came another attempt at settlement. Soon afterwards Charles retired to a monastery, where he died (1558). His realm was divided between his brother and his son.

Such is the briefest outline of the politics of the Empire during the career of Charles V as Emperor (1520–1556).

Luther's Reformation did not spread far beyond the German borders. Other countries threw off the yoke of Rome and adopted a different form of religion founded by John Calvin, a Frenchman who had settled at Geneva (1536). The Protestants of Holland and of Scotland (through the preaching of John Knox) and the Protestants of France (called Huguenots) were all

Calvinists. The wars of religion were especially bloody in France.

As yet neither Turks, French, English, nor Germans had discovered any real interest in the great continent of America, nor any significance in the new sea routes to Asia. Great things were happening in America; Cortez (1519) with a mere handful of men had conquered the great New Stone empire of Mexico for Spain; Pizarro had crossed the Isthmus of Panama (1530) and subjugated another wonderland, Peru. But as yet these events meant no more to Europe than a useful influx of silver to the Spanish treasury.

In all these wars the European mind was bent almost entirely upon the struggle for ascendancy in Europe.

XXXI

AFTER THE REFORMATION: AN AGE OF INVENTIONS AND POLITICAL EXPERIMENTS

THE Latin Church was broken. The Holy Roman Empire was in extreme decay. The history of Europe from the Reformation onward is a story of peoples feeling their way darkly to some new method of government better adapted to the new conditions.

From the fifteenth century appeared a steadily increasing series of inventions and devices affecting the communications of men with one another, and they came faster and faster. The chief new things were the appearance of printed paper and the seaworthy ocean-going sailing ship using the new device of the mariner's compass. The former cheapened and spread teaching and public information. The latter made the round world one. But almost equally important was the increased use of guns and gunpowder, which the Mongols had first brought westward in the thirteenth century. This practically made useless the castles and the walls of cities. Guns swept away feudalism. Constantinople fell to guns. Mexico and Peru fell before the terror of the Spanish guns.

It was in the fifteenth century that the ideas which Roger Bacon first expressed began to produce their first fruits in new knowledge. The Pole, Copernicus (1473–1543), a quiet, scholarly monk, proved

that the earth moves round the sun; he was the founder of modern astronomy. Galileo of Pisa (1564–1642), the founder of modern physics, followed Copernicus. Galileo made one of the first telescopes. He died in the year of the birth of Newton (1642–1727), who stated the law of gravitation and was one of the greatest scientists that ever lived.

Neither the seventeenth nor the eighteenth century saw any changes so great in human conditions as printed paper and the ocean-going ship, but there was steady growth of knowledge and scientific energy that was to bear its full fruits in the nineteenth century. The exploration and mapping of the world went on; Tasmania, Australia, and New Zealand now appeared on the map.

The Middle Ages dreamed of a Holy Roman Empire united under a Catholic Church; in the seventeenth and eighteenth centuries the dream turned to the establishment of strong and absolute monarchy. But here, in the limits set to us, it is impossible to tell the various national dramas in detail. The trading folk of Holland became Protestant and republican, and cast off the rule of the son of the Emperor Charles V — Philip II of Spain. In England, Henry VIII and his minister Wolsey, Queen Elizabeth and her minister Burleigh, prepared the foundations of an absolute rule that was wrecked by the folly of James I and Charles I. Charles I was beheaded for "treason" to his people (1649), a new turn in the political thought of Europe. For eleven years (until 1660) Britain was a republic (page 142).

The King of France, Louis XIV (1643–1715), on the other hand, was the most successful of all the European

kings in perfecting monarchy. Two great ministers, Richelieu and Mazarin, built up the power of the crown in that country, and the process was aided by the long reign and very considerable abilities of King Louis XIV, "the Grand Monarch" (1643–1715). His immediate desire was to extend France to the Rhine and

From the print after Watteau in the British Museum

The Court at Versailles

the Pyrenees and to absorb the Spanish Netherlands; his remoter view saw the French kings as the possible successors of Charles the Great in a recast Holy Roman Empire. He made bribery a state method almost more important than warfare. Charles II of England was in his pay, and so were most of the Polish nobility. His money, or rather the money of the tax-paying classes in

France, went everywhere. But his chief occupation was splendor. His great palace at Versailles with its salons, its corridors, its mirrors, its terraces and parks and prospects, was the envy and admiration of the world.

XXXII

THE AGE OF GRAND MONARCHY: LOUIS XIV, FREDERICK THE GREAT, PETER THE GREAT

LOUIS XIV was imitated everywhere. Every king and princelet in Europe was building his own Versailles as much beyond his means as his subjects and credits would permit. Everywhere the nobility rebuilt or extended their chateaux to the new pattern. The manufacture of beautiful fabrics and furnishings was developed. The luxurious arts flourished everywhere: music, sculpture in alabaster, fine pottery, gilt woodwork, metal work, stamped leather, magnificent painting, beautiful printing and bindings, fine crockery. Amidst the mirrors and fine furniture went a strange race of gentlemen in tall powdered wigs, silks, and laces, poised upon high red heels, supported by amazing canes; and still more wonderful ladies under towers of powdered hair and wearing vast expansions of silk and satin sustained on wire. Through it all postured the great Louis, the sun of his world — unaware of the meager and sulky and bitter faces that watched him from those lower darknesses to which his sunshine did not penetrate.

The German people remained divided throughout this period, and a considerable number of ducal and princely courts aped the splendors of Versailles. The Thirty Years' War of the Reformation (1618–48), a

devastating scramble for power among the Germans, Swedes, and Bohemians, sapped the energies of Germany for a century. A map must show the crazy patchwork in which this struggle ended, a map of Europe according to the Peace of Westphalia (1648). One sees a tangle of principalities, dukedoms, free states, and the like, some partly in and partly out of the Empire. Sweden's arm reached far into Germany; and except for a few islands of territory within the imperial boundaries, France was still far from the Rhine. Amidst this patchwork the Kingdom of Prussia (it became a kingdom in 1701) rose steadily to prominence and made a series of successful wars. Frederick the Great, the founder of modern Prussia (1740–86), had his Versailles at Potsdam, near Berlin, where his court spoke French, read French books, and rivaled the culture of the French King.

The Treaty of Westphalia (1648) revealed the weakness of the great Empire which Charles V only a century earlier had left to his successors. From that time the supremacy in Europe passes from the House of Hapsburg to the House of Bourbon. Henceforth, the Bourbons — Louis XIV and his successors — aim at the place in Europe once held by Charles V; while Prussia from the time of Frederick the Great strives for a place in Germany not less important than that of the Hapsburgs of Austria, who continue to maintain the imperial title and the traditions of the Holy Roman Empire, including a claim to some kind of control over Germany and Italy. The Spanish branch of the Hapsburgs retains Spain and her overseas empire.

The power of the Holy Roman Emperors in Germany

almost passed away after the Peace of Westphalia; but the power of Austria with its great hereditary domains continued. The Emperor Charles VI had no son, so he

persuaded most of the other Powers to guarantee the succession of Maria Theresa, his daughter (1740–1780). Frederick the Great of Prussia at once claimed Silesia from Austria, and by hook and by crook he got it and kept it. The Electors of Hanover, now kings of Eng-

land, were traditional allies of the House of Hapsburg, and George II of England accordingly supported Maria Theresa. Her position was ultimately saved by the loyalty of her subjects, especially of the Hungarians.

But now there arose one claiming to be the Emperor of the East again. After the fall of Constantinople (1453), the Grand Duke of Moscow, Ivan the Great (1462–1505), claimed to be heir of the throne of the Eastern Empire, and adopted its double-headed eagle as his standard. His grandson, Ivan the Terrible (1533–1584), took the imperial title of Caesar (Tsar). But only in the latter half of the seventeenth century did Russia cease to seem remote and Asiatic to the European mind. The Tsar Peter the Great (1682–1725) brought Russia into the arena of Western affairs. He built a new capital for his empire, Petersburg, upon the Neva, which played the part of a window between Russia and western Europe, and he set up his Versailles at Peterhof eighteen miles away, employing a French architect who gave him a terrace, fountains, cascades, picture gallery, park, and all the appointments of Grand Monarchy. In Russia as in Prussia French became the language of the court.

Unhappily placed between Austria, Prussia, and Russia was the Polish kingdom, an ill-organized state of great landed lords. Her fate was division among these three greedy neighbors, in spite of the efforts of France to retain her as an independent ally; and she did not again rise to nationhood till the recent great World War. Switzerland at this time was a group of republican cantons; Venice was a republic; Italy, like so much of Germany, was divided among minor dukes

and princes. The Pope ruled like a prince in the papal states, too fearful now of losing the allegiance of the remaining Catholic princes to interfere between them and their subjects or to remind the world of the common interests of Christendom.

Since the Reformation had broken up the medieval system there remained no common political idea in Europe at all. Europe was given over altogether to division, and Europeans still live to-day in the last phase of this *age of numerous sovereign states*, and still suffer from the hatreds they have left.

XXXIII

THE EXPANSION OF EUROPE INTO ASIA, AMERICA, AND AUSTRALIA

WHILE central Europe thus remained divided and confused, the western Europeans—the Dutch, the Scandinavians, the Spanish, the Portuguese, the French, and the British—were extending the area of their struggles across the seas of all the world. The printing press had dissolved the ideas of Europe into a vast fermentation, but that other great instrument of man, the ocean-going sailing ship, was extending the range of European experience to the furthermost limits of salt water.

The first overseas settlements of the Dutch and other Europeans were not for colonies, but for trade and mining. The Spaniards were first in the field; they claimed dominion over the whole of this new world of America. Very soon, however, the Portuguese asked for a share. The Pope — it was one of the last acts of Rome as mistress of the world — divided the new continent between these two first-comers, giving to Portugal Brazil and everything else east of a line 370 leagues west of the Cape Verde Islands, and all the rest to Spain (1494).

The Portuguese at this time were also pushing overseas southward and eastward. In 1497 Vasco da Gama had sailed from Lisbon round the Cape to Zanzibar and then to Calicut in India. In 1515 there were Portu-

guese ships in Java and the Moluccas, and the Portuguese were setting up and fortifying trading stations

round and about the coasts of the Indian Ocean. Mozambique, Goa and two smaller possessions in India,

Macao in China, and a part of Timor are to this day Portuguese possessions.

The nations excluded from America by the papal settlement paid little heed to the rights of Spain and Portugal. The English, the Danes and Swedes, and presently the Dutch were soon staking out claims in North America and the West Indies, and his Most Catholic Majesty of France heeded the papal settlement as little as any Protestant. The wars of Europe extended themselves to these claims and possessions.

In the long run the British were the most successful in this scramble for overseas possessions. In the far East (India) the chief rivals for empire were the British, Dutch, and French; in America, the British, French, and Spanish. The British had the supreme advantage of a water frontier, the "silver streak" of the English Channel, against Europe. The religious and political troubles of Britain under the Stuarts in the seventeenth century had driven many of the English to seek a new home in America. They struck root and increased and multiplied, giving the British a great advantage in the American struggle.

In India, a few years later, the British Trading Company found itself completely dominant over French, Dutch, and Portuguese; the great Mongol Empire was now far gone in decay, and the story of its capture by the British East India Company is one of the most extraordinary episodes in the whole history of conquest.

France has often been interested in Europe when she would have done well to protect her interests in other continents. Throughout the eighteenth century she was wasting her chances to expand, in West and East

alike, in order to dominate Spain, Italy, and Germany, while Britain was building up a great power at sea. France had taken sides against Maria Theresa of Austria, and in the Seven Years' War (1756–1763) William Pitt kept France busy in Europe struggling with Frederick the Great of Prussia. Meanwhile the British army and navy were employed in Canada and in India,

Europeans Tiger Hunting in India

where there were many conflicts between French and British (1739–1763). At last the great French power built up by Dupleix in southern India was overthrown by the British under Robert Clive, who also conquered Bengal (at the battle of Plassey in 1757); and this new Indian Empire was extended and organized by Warren Hastings (1774–1785). In America, Wolfe captured

Quebec (1759) from Montcalm, and so Canada became a British instead of a French colony.

Meanwhile Russia was pushing east and growing to greatness in the world's affairs. The rise of this great central power of the Old World, which is neither altogether of the East nor altogether of the West, is one of the utmost importance to our human destiny. Its growth is very largely due to the Christian steppe people, the Cossacks, who formed a barrier between the feudal agriculture of Poland and Hungary to the west and the Tartar to the east. The Cossacks were the wild east of Europe, and in many ways not unlike the wild west of the United States in the middle nineteenth century. All who had made Russia too hot to hold them, criminals as well as the persecuted innocent, rebellious serfs, thieves, vagabonds, murderers, sought asylum in the southern steppes and there made a fresh start and fought for life and freedom against Pole, Russian, and Tartar alike. Doubtless fugitives from the Tartars to the east also contributed to the Cossack mixture. Slowly these border folk were taken into the Russian imperial service, much as the highland clans of Scotland were converted into regiments by the British government. New lands were offered them in Asia. They became a weapon against the dwindling power of the Mongolian nomads, first in Turkestan and then across Siberia as far as the Amur.

The decay of Mongol energy in the seventeenth and eighteenth centuries is very difficult to explain. Within two or three centuries from the days of Jengis and Timurlane central Asia had relapsed from a period of world leadership to extreme political weakness. Changes

of climate, unrecorded pestilences, infections of a malarial type, may have played their part in this decay of the central Asian peoples. Some authorities think that the spread of Buddhist teaching from China also had a weakening influence upon them. At any rate, by the sixteenth century the Mongol, Tartar, and Turkish peoples were no longer pressing outward, but were being invaded, subjugated, and pushed back both by Christian Russia in the west and by China in the east.

All through the seventeenth century the Cossacks were spreading eastward from European Russia and settling wherever they found agricultural conditions fit for farming. Lines of forts and stations formed a moving frontier to these settlements to the south, where the Turkomans were still strong and active; to the northeast, however, Russia had no frontier until she reached right to the Pacific.

XXXIV

THE AMERICAN WAR OF INDEPENDENCE

THE third quarter of the eighteenth century saw Europe divided against itself, and no longer, as in the Middle Ages, with any one great political or religious idea. Yet, stimulated by the printed book, the printed map, and the new ocean-going shipping, Europe was able to dominate all the coasts of the world. By virtue of these advantages, the new and still largely empty continent of America was peopled mainly from western European sources. By virtue of them also, South Africa and Australia and New Zealand were also destined to be homes for Europeans.

The motive that had sent Columbus to America and Vasco da Gama to India was the first motive of all sailors since the beginning of history — trade. But while in the already populous and productive East the trade motive remained dominant, and the European inhabitants hoped to return home to spend their money, the Europeans in America, dealing with peoples at a very much lower level, found a new inducement in the search for gold or silver. Particularly did the mines of Spanish America yield silver. The Europeans had to go to America not simply as armed merchants but as miners, searchers after natural products, and presently as planters. In the North they sought furs. Mines

and plantations meant settlements. They obliged people to set up new overseas homes. Finally in some cases, as when the English Puritans went to New England in the early seventeenth century, when in the eighteenth Oglethorpe sent people from the English debtors' prisons to Georgia, and when in the end of the eighteenth the Dutch sent orphans to the Cape of Good Hope, the Europeans frankly crossed the seas to find new and permanent homes.

These new communities, bringing a ready-made civilization with them to these new lands, grew up, as it were, unplanned and unperceived. The statesmen of Europe did not foresee them, and were unprepared with any ideas about their treatment; they continued to regard them as sources of revenue, "possessions" and "dependencies," long after their peoples had developed a keen sense of their separate social life.

Now at the end of the third quarter of the eighteenth century France had lost most of its territory in America, and the northern two thirds of North America was under the British crown. It was the Thirteen British Colonies, south of Quebec and Lake Ontario, that first showed the defects of the old colonial system and the inadequacy of the sailing-ship to hold together overseas populations in one political system.

These British colonies were very miscellaneous in their origin and character. And Britain at that time was lapsing towards an intenser form of monarchy; the obstinate personality of George III (1760–1820) did much to force on a struggle between the home and the colonial governments. So the American War of Independence came (1775), though for more than a year

the colonists showed themselves extremely unwilling to sever their links with the mother land. It was not until the middle of the next year (1776) that the Congress of the insurgent states issued "The Declaration of Independence." George Washington, who like many of the leading colonists of the time had had a military

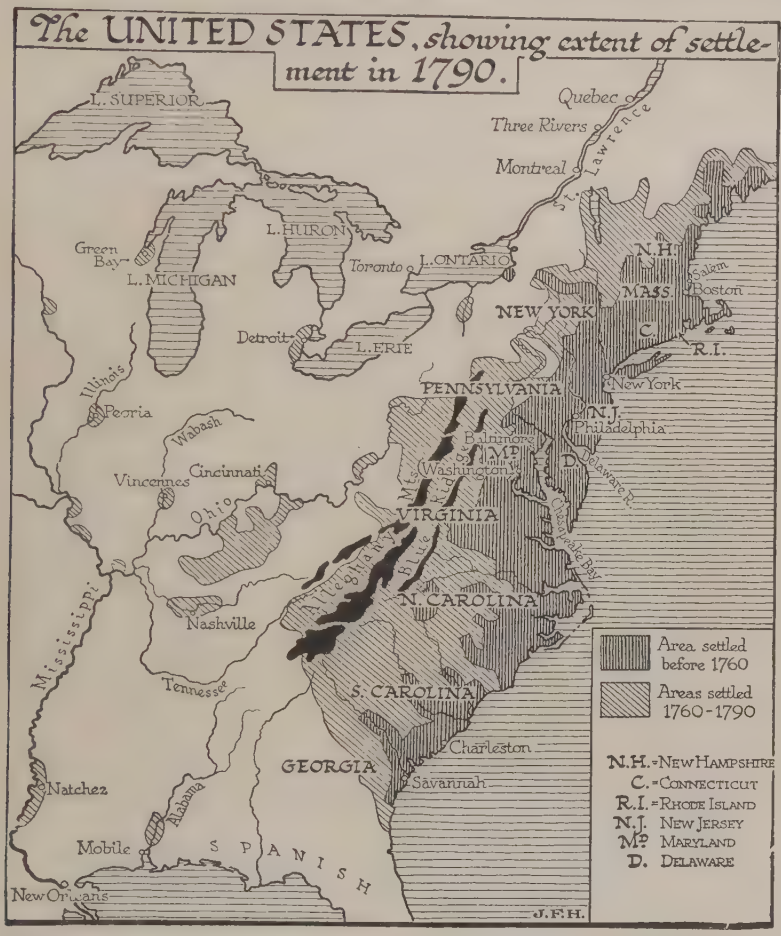
From the engraving of the picture by John Trumbull in the British Museum

The Battle of Bunker Hill, near Boston

training in the wars against the French, was made commander-in-chief.

After a struggle lasting nearly ten years, peace was made in Paris (1783), and the Thirteen Colonies from Massachusetts to Georgia became a union of independent sovereign states. So the United States of America came into existence. Canada remained under the British flag.

Presently came the river steamboat and then the railway and the telegraph to weave the dispersed people



of the United States together into the first of great modern nations.

Between 1810 and 1830 the Spanish colonies in America followed the example of the Thirteen Colonies and broke their connection with Europe. But being separated by great mountain chains and deserts and

forests and by the Portuguese Empire of Brazil, they did not achieve a union among themselves. So South America became a land of separate republics, very prone at first to wars among themselves and to revolutions.

XXXV

THE FRENCH REVOLUTION AND NAPOLEON

BRITAIN had hardly lost the Thirteen Colonies in America before a profound convulsion, at the very heart of Grand Monarchy, was to remind Europe still more vividly how short-lived are the political arrangements of the world.

The French monarchy was the most successful of the absolute monarchies in Europe. It was, as we have seen, the envy and model of a multitude of competing and minor courts. But it rested on a basis of injustice that led to its dramatic collapse. It was brilliant and aggressive, but it was wasteful of the life and substance of its common people. The clergy and nobility were protected from taxation by a system of exemption that threw the whole burden of the state upon the middle and lower classes. The peasants were ground down by taxation; the middle classes were the sport of the nobility.

In 1787 this French monarchy found itself bankrupt and obliged to call representatives of the different classes of the realm to consult about its finances. In 1789 the States General, a gathering of the nobles, clergy, and commons, something like the earlier form of the British parliament, was called together at Versailles. It had not assembled since 1610. For all that time France had been an absolute monarchy.

The collapse of the monarchy was very swift. The

grim-looking prison of the Bastille was stormed by the people of Paris, and the insurrection spread rapidly throughout France. In the eastern and northwestern provinces many chateaux belonging to the nobility were burned by the peasants, their title-deeds carefully destroyed, and the owners murdered or driven away. In a month the ancient and decayed system of the aristocratic order — of feudalism — had collapsed. Many of the leading princes and courtiers of the queen's party

The Sack of a Village during the French Revolution

fled abroad. A city government or commune was set up in Paris and in most of the other large cities, and a new armed force, the National Guard, was brought into existence by these cities. The National Assembly found itself called upon to create a new political and social system for a new age.

It was a task that tried the powers of that gathering to the utmost. It made a great sweep of the chief injustices of the old régime; it abolished tax exemptions, serfdom, aristocratic titles and privileges; and it sought to make a constitutional monarchy for France which Britain had long enjoyed.

Much of its work was sound and still endures, though much was experimental and had to be undone. There was a clearing up of the penal code; torture, arbitrary imprisonment, and persecution for heresy were abolished. The ancient provinces of France — Normandy, Burgundy, and the like — gave place to eighty departments. Promotion to the highest ranks in the

From a print in the British Museum

The Trial of Louis XVI

army was laid open to men of every class. And the whole vast property of the Church was seized and administered by the state; religious bodies not engaged in education or works of charity were broken up, and the salaries of the clergy were made a charge upon the nation.

In 1791 the experiment of constitutional monarchy

in France was brought to an abrupt end by the action of the King and Queen, working in concert with their friends abroad. Foreign armies gathered on the eastern frontier, and one night in June the King and Queen and their children slipped away to join the foreigners and the exiles. They were caught at Varennes and brought

From a print in the British Museum

The Execution of Marie Antoinette, Queen of France, October 16, 1793

back to Paris, and all France flamed up into a passion of patriotic republicanism. A Republic was proclaimed, open war with Austria and Prussia ensued, and the King and Queen were tried and executed (January, 1793) on the model already set by England when Charles I was put to death.

There arose a great flame of enthusiasm for France

and the new Republic. At home royalists and every form of disloyalty were to be stamped out; abroad France was to be the protector and helper of all revolutionaries. All Europe, all the world, was to become republican, with Liberty, Equality, and Fraternity as the watchwords. The youth of France poured into the republican armies; a new and wonderful song spread through the land, a song that still warms the blood like wine, the *Marseillaise*. Before that chant and the leaping columns of French bayonets and their guns the foreign armies rolled back; before the end of 1792 the French armies had gone far beyond the utmost achievements of Louis XIV; everywhere they stood on foreign soil. They were in Brussels, they had overrun Savoy, they had raided to Mayence; they had seized the Scheldt from Holland.

Then the French Government did an unwise thing. It had been annoyed because its representative had been expelled from England when King Louis was executed, and it declared war against England. The English were supreme upon the sea, and this provocation united all England against France, whereas there had been at first a very considerable liberal movement in Great Britain in sympathy with the Revolution. Of the fights that France made in the next few years against European combinations of power we cannot here tell.

While the ragged hosts of enthusiasts were chanting the *Marseillaise* and fighting for *La France*, republican Paris was behaving in a far less glorious fashion. The Revolution soon came under the sway of a fanatical leader, Robespierre. There were insurrections, to which

there seemed no better reply than to go on killing royalists. The Revolutionary Tribunal went to work, and a steady slaughtering began with the invention of the guillotine. The queen was guillotined; most of Robespierre's enemies were guillotined; disbelievers in a Supreme Being were guillotined; day by day, week by week this infernal new machine chopped off heads and more heads and more. The reign of Robespierre lived, it seemed, on blood. Finally Robespierre himself was overthrown and guillotined (1794).

Zeal for the Revolution carried the French armies into Holland, Belgium, Switzerland, southern Germany, and northern Italy. Everywhere kings were expelled and republics set up. But such zeal as animated the French Government did not prevent the looting of the treasures of the liberated people to relieve the financial troubles of France. Their wars became less and less the holy wars of freedom, and more and more like the aggressive wars of the ancient régime. The last feature of Grand Monarchy that France was disposed to discard was her foreign policy. One discovers it still as vigorous under the Directorate as if there had been no revolution.

Unhappily for France and the world a man arose who embodied in its intensest form this national egotism of the French. He gave that country ten years of glory and the humiliation of a final defeat.

Throughout the five years since Robespierre, Napoleon had been scheming and working for self-advancement. Taking advantage of his successes as a general in the Republican wars, he clambered to supreme power. He was a man of severely limited understanding but of ruthless directness and great energy. He had begun

From a print in the British Museum

Portrait of Napoleon's Coronation

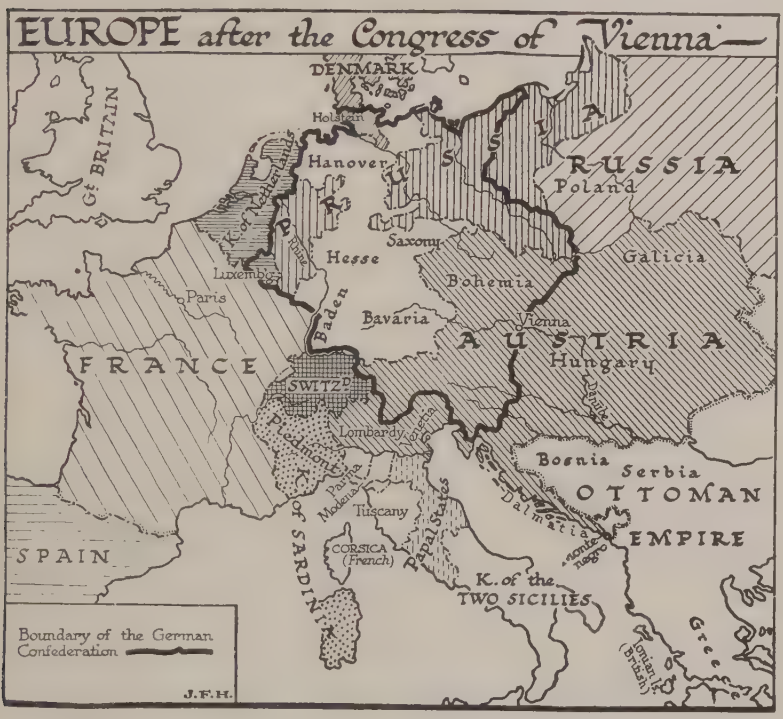
life as an extreme follower of Robespierre; he owed his first promotion to that side; but he had no real notion of the new forces that were working in Europe. His utmost political imagination carried him to a belated and tawdry attempt to restore the Western Empire. He tried to destroy the remains of the old Holy Roman Empire, intending to replace it by a new one centering in Paris.

He became practically monarch of France as First Consul in 1799, and he made himself Emperor of France in 1804 in direct imitation of Charlemagne. He was crowned by the Pope in Paris, taking the crown from the Pope and putting it upon his own head himself as Charlemagne had done. His son was crowned King of Rome.

For some years Napoleon's reign was a career of victory until the nations, the *peoples* as well as kings and princes, rose against him. He conquered most of Italy and Spain, defeated Prussia and Austria, and dominated all Europe west of Russia. But he never won the command of the sea from the British, and his fleet was conclusively defeated by the British Admiral Nelson at Trafalgar (1805). Spain rose against him (1808), and a British army under Wellington thrust the French armies slowly northward out of the peninsula. In 1811 Napoleon came into conflict with the Tsar Alexander I, and in 1812 he invaded Russia with a great army of 600,000 men, which was defeated and largely destroyed by the Russians and the Russian winter. Germany rose against him, Sweden turned against him. The French armies were beaten back in the great "Battle of the Nations" at Leipsic (1813),

and Napoleon abdicated (1814). He was exiled to Elba, returned to France for one last effort in 1815, and was defeated by the allied British, Belgians, and Prussians at Waterloo (1815). He died a British prisoner at St. Helena in 1821.

The forces released by the French Revolution seemed



wasted and finished. A great Congress of the victorious allies met at Vienna (1815) to restore as far as possible the state of affairs that the great storm had rent to pieces. For nearly forty years (Waterloo, 1815, to the Crimean War, 1856) a sort of peace, a peace of exhausted effort, was maintained in Europe.

But the People had learned their power and the

principles of the French Revolution had been spread abroad, in Germany, in Italy, and wherever the French eagles had been seen. The nineteenth century saw the union of Germany and the union of Italy, and the rise of other new nations such as Belgium and Greece. Thus the French Revolution was followed, after a period of reaction, by the great liberal and national movements of the nineteenth century.

XXXVI

THE INDUSTRIAL REVOLUTION: A NEW PHASE OF HUMAN HISTORY

I

THROUGHOUT the seventeenth and eighteenth centuries and the opening years of the nineteenth century, while conflicts of the powers and princes were going on in Europe, and the patchwork of the Treaty of Westphalia (1648) was changing into the patchwork of the Treaty of Vienna (1815), and while the sailing ship was spreading European influence throughout the world, a steady growth of knowledge was in progress in the European and Europeanized world.

Throughout the eighteenth century there was much clearing up of general ideas about matter and motion, much mathematical advance, much use of optical glass in microscope and telescope, a renewed energy in natural history, a great revival of the science of Anatomy. The science of Geology — foreshadowed by Artistotle, and anticipated in the time of the Renaissance by Leonardo da Vinci (1482–1519) — began its great task of reading the Record of the Rocks (see Chapter II).

Machinery on a new scale and in a new abundance appeared to revolutionize industry.

In 1804 an Englishman, Trevithick, adapted the Watt engine to transportation and made the first locomotive. In 1825 the first railway, between Stockton and

Darlington in England, was opened, and Stephenson's "Rocket," with a thirteen-ton train, attained a speed of forty-four miles per hour. From 1830 onward railways multiplied. By the middle of the century a net-

Early Rolling Stock on the Liverpool and Manchester Railway, England, in the First Days of the Railway

work of railways had spread all over Europe and the eastern part of the United States.

Here was a sudden change in what had long been a fixed condition of human life, the maximum rate of land transport. After the Russian disaster, Napoleon traveled from near Vilna to Paris in 312 hours. This was a journey of about 1400 miles. He was traveling with every possible advantage, and he averaged under five miles an hour. An ordinary traveler could not have done this distance in twice the time. These were about the same maximum rates of travel as held good between Rome and Gaul in the Roman Empire of the first century after Christ. Then suddenly came this tremendous change.

The railways reduced this journey for any ordinary traveler to less than forty-eight hours. That is to say, they reduced the chief European distances to about a tenth of what they had been. They made it possible to carry out administrative work in areas ten times as

great as any that had hitherto been workable under one rule. The full meaning of that possibility in Europe still remains to be realized. Europe is still netted in boundaries drawn in the horse-and-road era. In America the effects were immediate. To the United States of America, sprawling westward, it meant a continuous access to Washington, however far the frontier traveled across the continent. It meant unity

The Clermont

on a scale that would otherwise have been impossible.

The steamboat was a little ahead of the steam locomotive in its earlier forms. There was a steamboat, the *Charlotte Dundas*, on the Firth of Clyde Canal in 1802, and in 1807 an American named Fulton had a steamer, the *Clermont*, with British-built engines, upon the Hudson River above New York. The first steamship to put to sea was also American, the

Phoenix, which went from New York to Philadelphia. So, too, was the first ship using steam (she also had sails) to cross the Atlantic, the *Savannah* (1819).

All these were paddle-wheel boats, and paddle-wheel boats are not adapted to work in heavy seas. The paddles smash too easily, and the boat is then disabled. The screw steamship followed rather slowly. Many difficulties had to be surmounted before the screw, or propeller, was a practicable thing.

Not until the middle of the century did the tonnage of steamships upon the sea begin to overhaul that of sailing ships. After that the evolution in sea transport was rapid. For the first time men began to cross the seas and oceans with some certainty as to the date of their arrival. The transatlantic crossing, which had been an uncertain adventure of several weeks — which might stretch to months — was shortened until in 1910 it was brought down, in the case of the fastest boats, to under five days.

With the development of steam transportation upon land and sea, there was going on at the same time the work of the great students of electricity, Volta, Galvani, and Faraday. An American, Morse, invented the electric telegraph in 1835. The first underseas cable was laid in 1851 between France and England. In a few years the telegraph system had spread over the civilized world, and news which had hitherto traveled slowly became practically simultaneous throughout the earth.

II

These things, the steam railway and the electric telegraph, were to the popular imagination of the middle nineteenth century the most striking of inventions, but they were only the most conspicuous first-fruits of a more extensive process. Far less conspicuous at first in everyday life, but finally far more important, was the extension of man's power over various structural materials. Before the middle of the eighteenth century iron was reduced from its ores by means of wood charcoal, handled in small pieces, and hammered and wrought into shape. The blast furnace rose in the eighteenth century and developed with the use of coke. Not before the eighteenth century do we find rolled sheet iron (1728) and rolled rods and bars (1783). Nasmyth's steam hammer came as late as 1838.

The ancient world could not use steam. The steam engine, even the primitive pumping engine, could not develop before sheet iron was available. The early engines seem to the modern eye very pitiful and clumsy bits of ironmongery, but they were the utmost that the science of the time could do. As late as 1856 came the Bessemer process, and presently (1864) the open-hearth process, in which steel and every sort of iron could be melted, purified, and cast in a manner and upon a scale hitherto unheard of. To-day in the electric furnace one may see tons of incandescent steel swirling about like boiling milk in a saucepan. Presently came ships of iron and steel, vast bridges, and a new way of building with steel upon a gigantic scale.

In this great and growing mastery over sub-

stances, over different sorts of glass, over rocks and plasters and the like, over colors and textures, the main

Photo by Baker & Hurtzig

The Firth of Forth Bridge

triumphs of *the mechanical revolution* have thus far been achieved. Yet we are still in the stage of the

first-fruits in the matter. We have the power, but we have still to learn how to use our power. Many of the first employments of these gifts of science have been vulgar, tawdry, stupid, or horrible. The artist and the adaptor have still hardly begun to work with the endless variety of substances now at their disposal.

Parallel with this extension of mechanical possibilities, the new science of Electricity grew up. It was only in the 'eighties of the nineteenth century that this body of inquiry began to yield results. Then suddenly came electric light and electric traction. And the transmutation of forces, the possibility of sending *power* — that could be changed into mechanical motion or light or heat as one chose — along a copper wire, as water is sent along a pipe, began to occur to practical people.

A fresh phase in the history of invention opened when in the 'eighties a new type of engine came into use, an engine in which the expansive force of an explosive mixture replaced the expansive force of steam. The light, highly efficient engines that were thus made possible were applied to the automobile, and developed at last to reach such a pitch of lightness and efficiency as to render flight — long known to be possible — a practical achievement. A successful flying machine — but not a machine large enough to take up a human body — was made by Professor Langley of the Smithsonian Institute of Washington as early as 1897. By 1909 the airplane was available for human locomotion.

There had seemed to be a pause in the increase of human speed with the perfection of railways and auto-

mobile road traction, but with the flying-machine, and the wonders of wireless telegraphy and wireless telephony, came fresh reductions in the effective distance between one point of the earth's surface and another. In the eighteenth century the distance from London to Edinburgh was an eight days' journey; in 1918 the British Civil Air Transport Commission reported that the journey from London to Melbourne, halfway around the earth, would probably in a few years' time be accomplished in that same period of eight days.

The sciences of Agriculture and Agricultural Chemistry made parallel advances during the nineteenth century. Men learned so to fertilize the soil as to produce four or five times the crops got from the same area in the seventeenth century.

There was still more extraordinary advance in Medical Science; the average duration of life rose, the daily efficiency increased, the waste of life through ill-health diminished, and surgery without pain was made possible by the invention of anaesthetics.

Here we have such a change in human life as to constitute a fresh chapter in history. In a little more than a century this mechanical revolution has been brought about. In that time man made a stride, in the material conditions of his life, vaster than he had done during the whole long interval between the Old Stone stage and the age of cultivation, or between the days of ancient Egypt and those of the American Revolution.

The economic revolution of the Roman Republic had never been clearly seen by the common people of

Rome. The ordinary Roman citizen never saw the changes through which he lived, clearly as we see them. But the Industrial Revolution, as it went on toward the end of the nineteenth century, was more and more distinctly *seen* as one whole process by the common people it was affecting, because presently they could read and discuss and communicate, and because they went about and saw things as the common people had never done before.

XXXVII

THE GROWTH OF THE UNITED STATES OF AMERICA

THE westward growth of the United States of to-day was brought about first by the river steamboat, and then by the railway. Without these things, the present United States, this vast continental nation, would have been altogether impossible.

One of the First American River Steamers

The westward flow of population would have been far more sluggish. It might never have crossed the great central plains. It took nearly two hundred years for effective settlement to reach from the coast to Missouri,

less than halfway across the continent. The first state established beyond the Mississippi River was the (at first) steamboat state of Missouri (1821). But the rest of the distance to the Pacific was done in a few decades.

If we had the resources of the motion picture, it would be interesting to show a map of North America year by year from 1600 onward, with little dots to represent hundreds of people and stars to represent cities of a hundred thousand people. For two hundred years the reader would see the dots creeping slowly along the coastal districts and navigable waters, spreading still more gradually into Indiana, Kentucky, and adjacent states. Then somewhere about 1810 would come a change. Things would get more lively along the river courses. The dots would be multiplying and spreading. That would be the steamboat. The pioneer dots would be spreading soon over Kansas and Nebraska from a number of jumping-off places along the great rivers.

Then from about 1830 onward would come the black lines of the railways, and after that the little black dots would not simply creep but run. They would appear now so rapidly that it would be almost as though they were being put on by some sort of spraying machine. And suddenly here and there would appear the first stars to indicate the first great cities of a hundred thousand people. First one or two and then a multitude of cities — each like a knot in the growing net of the railways.

The growth of the United States is a process that has no precedent in the world's history. Such a com-

munity could not have come into existence before; and if it had, without railways it would certainly have dropped to pieces long before now. Without railways or telegraph it would be far easier to administer California from Pekin than from Washington. The man of San Francisco is more like the man of New York to-day than the man of Virginia was like the man of New England a century ago. The United States is being woven by railway, telegraph, and radio more and more into one vast unity, speaking, thinking, and acting harmoniously with itself. Indeed the flying machine is already helping in this work.

This great community of the United States is an altogether new thing in history. There have been great empires before with populations exceeding a hundred millions; there has never been one single people on this scale before. We want a new term for this new thing. We call the United States a country just as we call France or Holland a country. But the two things are as different as an automobile and a one-horse shay. They are the creations of different periods and different conditions; they are going to work at a different pace and in an entirely different way. The United States is halfway between an European state and a United States of All the World — a World League of Nations.

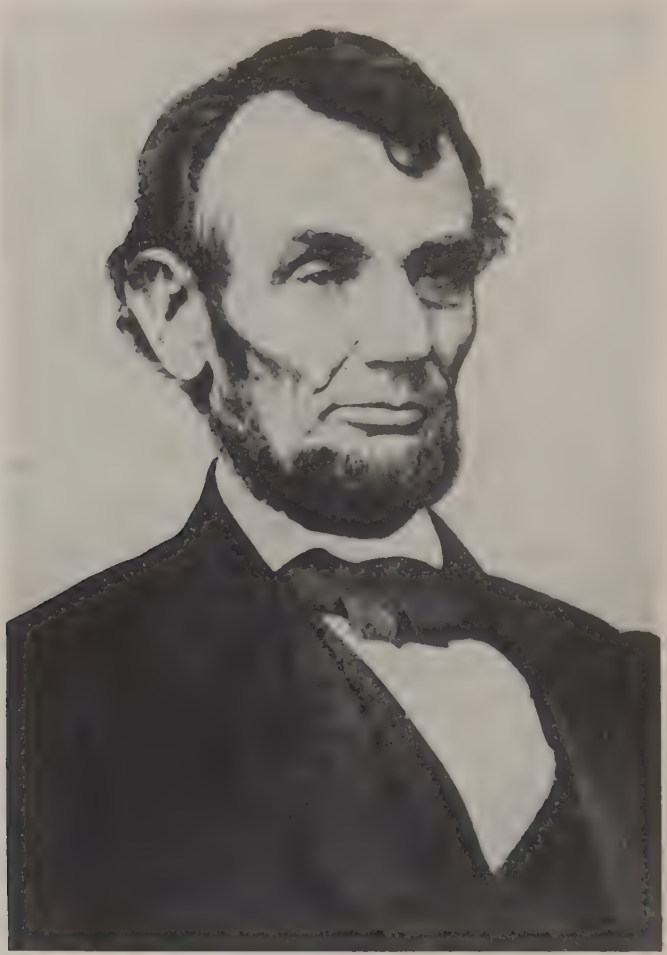
But on the way to its present greatness and security the American people passed through one phase of dire conflict. The river steamboats, the railways, and the telegraph did not come soon enough to avert a deepening conflict of interest and ideas between the Southern and Northern states of the Union. The former were slave-holding states; the latter, states in which all men

were free. The railways and steamboats at first did but bring into sharper conflict the old difference between the two sections of the United States. The northern spirit was free and individual; the southern made for great estates worked by a dusky multitude.

Abraham Lincoln — the great statesman of the American Civil War — was, it chanced, a man entirely typical of the new people that had grown up after the War of Independence. He was born in Kentucky (1809), was taken to Indiana as a boy, and later on to Illinois. Life was rough in the backwoods of Indiana in those days; the house was a mere log cabin in the wilderness, and Lincoln's schooling was poor and casual. But his mother taught him to read early, and he became a great reader. At seventeen he was a big athletic youth, a great wrestler and runner. He worked for a time as clerk in a store, went into business as a storekeeper with a drunken partner, and ran into debts that he did not fully pay off for fifteen years. In 1834, when he was still only five-and-twenty, he was elected member of the House of Representatives for the State of Illinois. On the fourth of March, 1861, Lincoln was made President, with the Southern states on the verge of active secession from the rule of the Federal Government at Washington and about to commit acts of war.

This Civil War in America was fought by improvised armies that grew steadily from a few score of thousands to hundreds of thousands, until at last the Federal forces exceeded a million men. It was fought over a vast area between New Mexico and the Atlantic Ocean. It is beyond our scope here to tell of the mounting energy

of that epic struggle that rolled to and fro across the hills and woods of Virginia and Tennessee and down



Abraham Lincoln

the Mississippi. There was a terrible waste and killing of men. But in the end Lincoln and the Union won, and slavery was abolished.

At the beginning of the war there was no railway to the Pacific coast; after it the railways spread like a swiftly growing plant until now they have clutched and held and woven all the vast territory of the United States into the largest real community in the world.

XXXVIII

THE RISE OF GERMANY AND OF ITALY

AFTER the convulsion of the French Revolution and the Napoleonic adventure, Europe settled down again for a time to an insecure peace. Until the middle of the century, the new methods of handling steel, and the railway and steamship, produced no marked political results. But the social tension due to the development of urban industrial life grew. France remained an uneasy country. The revolution of 1830 was followed by another in 1848. Then Napoleon III, a nephew of Napoleon Bonaparte, became the first President of its Republic, and later (1852) Emperor.

Napoleon III set about rebuilding Paris, and changed it from a picturesque seventeenth-century unsanitary city into the spacious city of marble it is to-day. He seemed disposed to revive that rivalry of the Great Powers which had kept Europe busy with wars during the seventeenth and eighteenth centuries. The Tsar Nicholas I of Russia (1825–1856) was also becoming aggressive and pressing southward upon the Turkish Empire with his eyes on Constantinople. And the Slav-Christian subjects of the Turk were looking to the Tsar for freedom.

After the turn of the century, Europe broke out into a fresh cycle of wars. England, France, and Sardinia

assailed Russia in the Crimean War in defense of Turkey. Prussia under Bismarck's leadership, with Italy as an ally, wrested from Austria the leadership of Germany. France liberated North Italy from Austria at the price of Savoy. And Italy gradually uni-

fied itself into one kingdom through the efforts of Mazzini, Cavour, and the popular hero Garibaldi.

Then Napoleon III was so ill advised as to attempt adventures in Mexico during the American Civil War; he set up an Emperor Maximilian there and abandoned

him hastily to his fate — he was shot by the Mexicans — when the victorious Federal Government of the United States showed its teeth.

In the year 1870 came a long-pending struggle for predominance in Europe between France and Prussia. Prussia had long foreseen and prepared for this struggle, and France was rotten with financial corruption. Her defeat was swift and dramatic. The Germans invaded France in August; one great French army under the Emperor Napoleon III capitulated at Sedan in September, another surrendered in October at Metz, and in January, 1871, Paris, after a siege and bombardment, fell into German hands. Peace was signed at Frankfort, and France had to surrender the provinces of Alsace and Lorraine to the Germans. Germany, excluding Austria, was unified as an empire, and the King of Prussia was added to the galaxy of European Caesars as the German Emperor.

Thus, between 1815 and 1871, the union of Italy and the union of Germany had been achieved. From 1871 the two new nations of Germany and Italy take their place on the map of Europe. For the next forty-three years Germany was the leading power upon the European continent. There was a Russo-Turkish war in 1877–8, but thereafter European frontiers remained uneasily stable for thirty-six years till 1914

XXXIX

THE EUROPEAN OVERSEAS EMPIRES OF STEAMSHIP AND RAILWAY

THE British Empire in 1815 consisted of the thinly populated coastal river and lake regions of Canada near the Atlantic coast, and a great wilderness in which the only settlements as yet were the fur-trading stations of the Hudson Bay Company; about a third of the Indian peninsula, under the rule of the East India Company; the coast districts of the Cape of Good Hope, inhabited by black and rebellious-spirited Dutch settlers; a few trading stations on the coast of West Africa; the rock of Gibraltar; the island of Malta; Jamaica and a few minor slave-labor possessions in the West Indies; British Guiana in South America; and on the other side of the world, two dumps for convicts at Botany Bay in Australia and in Tasmania.

Spain held Cuba and a few settlements in the Philippine Islands; Portugal had in Africa some vestiges of her ancient claims. Holland had various islands and possessions in the East Indies, and Dutch Guiana; Denmark, an island or so in the West Indies. France had one or two West India Islands and French Guiana. This seemed to be as much as the European powers needed, or were likely to acquire, of the rest of the world. Only the East India Company showed any spirit of expansion.

Apart from India, there was no great growth of any European empire until the days of railways and steamships. Some thinkers in Britain regarded overseas possessions as a source of weakness to the kingdom. The Australian settlements developed slowly until in 1842 the discovery of copper mines, and in 1851 of gold, gave them a new importance. Improvements in transportation were also making Australian wool more marketable in Europe. Canada, too, was not very progressive until 1849; there were troubles between its French and British inhabitants, there were several serious revolts, and it was only in 1867 that a new constitution creating a Federal Dominion of Canada relieved the strain. It was the railway that altered the Canadian outlook. It enabled Canada, just as it enabled the United States, to expand westward and to market its corn and other produce in Europe; and in spite of its swift growth, to remain in interests one community. The railway, the steamship, and the telegraph cable were indeed changing all the conditions of colonial development.

Before 1840 English settlements had already begun in New Zealand, and a New Zealand Land Company had been formed; in 1840 New Zealand also was added to the colonial possessions of the British Crown.

Canada was the first of the British possessions to respond richly to the new methods of transportation. Presently the republics of South America, particularly the Argentine Republic, began to feel in their cattle trade and coffee growing the increased nearness of the European market. Hitherto the chief things that had attracted the European powers into unsettled

and less advanced regions had been gold or other metals, spices, ivory, or slaves. But in the latter quarter of the nineteenth century the increased European populations were looking abroad for staple foods; and the growth of scientific industries was creating a demand for new raw materials — fats and greases of every kind, rubber, and other hitherto disregarded substances. It was

plain that Great Britain and Holland and Portugal were reaping a great advantage from their control of tropical products. After 1871 Germany, and presently France and later Italy, began to look for raw-material areas.

So began a fresh scramble for colonies all over the world, except in the American continent where the famous "doctrine" of President Monroe (1820) forbade Europeans to make new colonies.

Close to Europe was the continent of Africa. In 1850 it was a continent of black mystery; only Egypt

Photo by British South African Co.

Railway Bridge over the Gorge, Victoria Falls of the Zambesi, Southern Rhodesia

and the coast were known. Here we have no space to tell the amazing story of the explorers and adventurers who first pierced the African darkness, and of the traders, settlers, and scientific men who followed in their track. Wonderful races of men like the pygmies, strange beasts like the okapi, marvelous fruits and flowers and insects, terrible diseases, astounding scenery of forest and mountain, enormous inland seas and gigantic rivers and cascades were revealed: *a whole new world.* Into this new world came the Europeans, and found

the rifle already there in the hands of the Arab slave-traders, and negro life in disorder. By 1900, in half a century, all Africa was mapped, explored, estimated, and divided among the European powers.

Unfortunately, little heed was given to the welfare of the natives in this scramble.

XL

THE RISE OF JAPAN

BUT now a new Power appeared in the struggle of the great Powers, Japan. Hitherto Japan had played but a small part in this history. The Japanese proper are of the Mongolian race. Their civilization, their writing, and their literary and artistic traditions are derived from the Chinese. Their history is an interesting and romantic one; they developed a feudal system and a system of chivalry in the earlier centuries of the Christian era; their attacks upon Korea and China are an Eastern equivalent of the English wars in France. Japan was first brought into contact with Europe in the sixteenth century; in 1542 some Portuguese reached Japan in a Chinese junk, and in 1549 a Jesuit missionary, Francis Xavier, began his teaching there. For a time Japan welcomed Europeans, and the Christian missionaries made a great number of converts.

In the end the Japanese came to the conclusion that the Europeans were a nuisance. There was a great persecution of the Christians, and in 1638 Japan was closed to Europeans. It remained closed for over 200 years. During those two centuries, the Japanese were as completely cut off from the rest of the world as though they had lived upon another planet. It was forbidden to build any ship larger than a mere coasting boat.

No Japanese could go abroad, and no European enter the country.

For two centuries Japan remained outside the main current of history. She lived on in a state of picturesque feudalism in which about five per cent of the population, the *samurai* or fighting men, and the nobles and their families acted as tyrants over the rest of the population.

Then, from about 1857, occurred troubles with Americans, Russians, Dutch, and Britons.

The humiliation of the Japanese by these events was intense. With astonishing energy and intelligence they set themselves to bring their life and culture to the level of the European powers. Never in all the history of mankind has another nation made such a stride as Japan then did. In 1866 she was a medieval people with a fantastic feudal system; in 1899 hers was in many ways a fully Westernized people, on a level with the

Japanese Soldier of the Eighteenth Century

most advanced European power. She completely gave the lie to the notion that Asia was in some way hopelessly behind Europe. She made all European progress seem sluggish by comparison.

We cannot tell here in any detail of Japan's war with China in 1894–5. Within ten years she was

A Street in Tokio

ready for a struggle with Russia, which marks an epoch in the history of Asia, the close of the period of European arrogance. The Russians, badly led and dishonestly provided, were beaten on land and sea alike.

The European invasion of Asia was coming to an end.

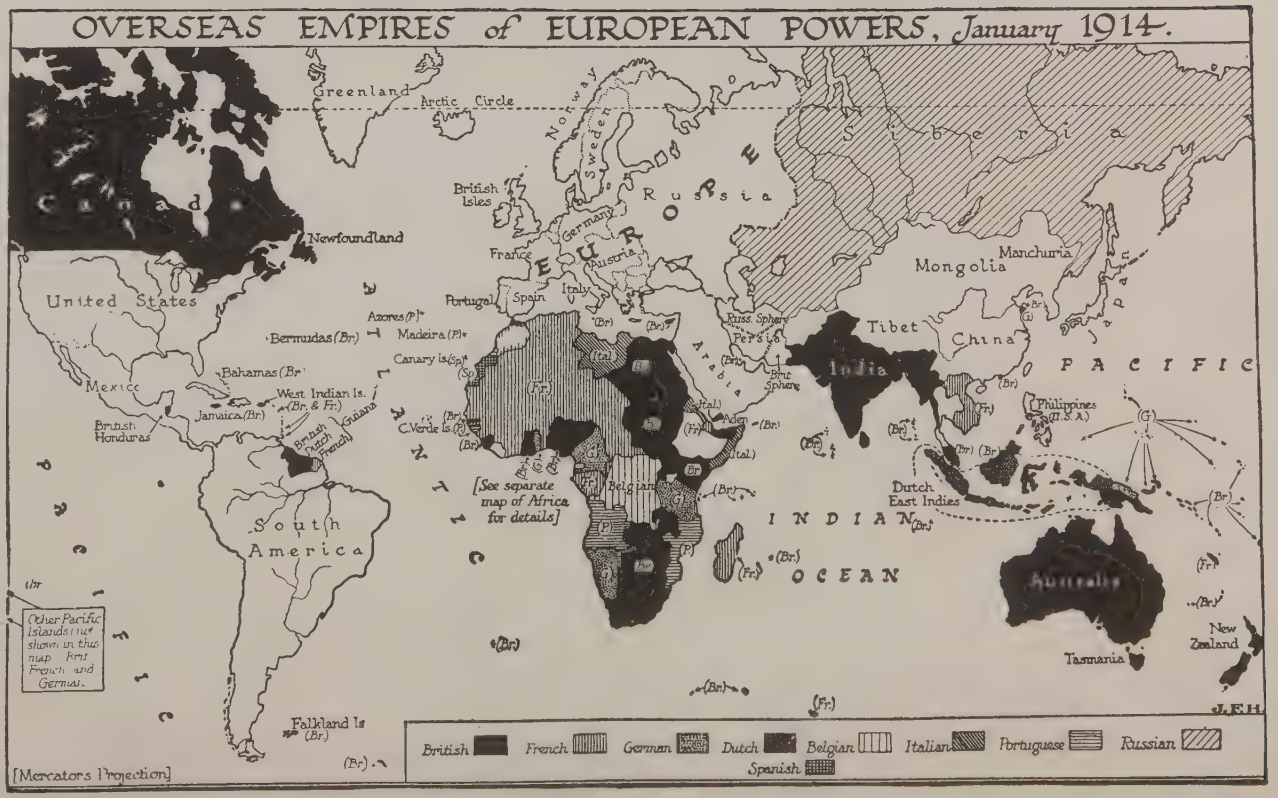
XLI

THE GREAT WORLD WAR AND AFTERWARDS

THE progress in material science that created the vast steamboat-and-railway republic of America and spread the British steamship empire over the world, produced quite other effects upon the congested nations of Europe. They found themselves confined within boundaries fixed during the horse-and-high-road period of human life, and their expansion overseas had been very largely anticipated by Great Britain. Only Russia had any freedom to expand eastward; and she drove a great railway across Siberia until she entangled herself in a conflict with Japan, and pushed southeastwardly toward the borders of Persia and India to the annoyance of Britain.

The downfall of the "Empire" of Napoleon III and the making of the new German Empire pointed men's hopes and fears toward the idea of a Europe under German leadership. For thirty-six years of uneasy peace (1878–1914) the politics of Europe centered upon that possibility.

France, the steadfast rival of Germany for European power since the division of the empire of Charlemagne, sought to correct her own weakness by a close alliance with Russia; and Germany linked herself closely with the Austrian empire and less successfully with the new kingdom of Italy. At first Great Britain stood as usual half in and half out of continental affairs. But


OVERSEAS EMPIRES of EUROPEAN POWERS, January 1914.
Canada
Greenland
Arctic Circle
Norway
Sweden
Russia
Siberia
British Isles
Germany
France
EUROPE
Austria
Newfoundland
United States
Portugal
Spain
Italy
Azores (P)
Madeira (P)
Bermudas (Br)
Canary Is (Sp)
Bahamas (Br)
Mexico
West Indian Is. (Br. & Fr.)
Jamaica (Br)
British Honduras
British Dutch French Guiana
C. Verde Is (P)
ATLANTIC
Pacific
South America
[See separate map of Africa for details]
Belgian
Russ. Sphere
Persia
Arabia
Brit. Sphere
India
Mongolia
Manchuria
Tibet
China
Japan
PACIFIC
Philippines (U.S.A.)
Dutch East Indies
INDIAN OCEAN
Australia
Tasmania
New Zealand
Other Pacific Islands not shown in this map first French and German.
Falkland Is (Br)
[Mercators Projection]
J.F.H.
British
French
German
Dutch
Belgian
Italian
Portuguese
Russian
Spanish

she was gradually forced into friendship with the Franco-Russian group by the development of a great German navy. The policy of the Emperor William II (1888–1918) thrust Germany into overseas enterprise that brought not only Great Britain but Japan and the United States into the circle of her enemies.

All these nations armed. Year after year the making of guns, equipment, battleships, and the like increased. Year after year the balance of things seemed trembling towards war, and then war would be averted.

At last it came (July, 1914). The German armies marched through Belgium. Britain immediately came into the war on the side of Belgium, bringing in Japan as her ally, and very soon Turkey followed on the German side. Italy entered the war against Austria in 1915, and Bulgaria joined the Central Powers in October of that year. In 1916 Rumania, and in 1917 the United States and China, entered into war against Germany. It is not within the scope of this history to define the exact share of blame for this vast catastrophe. The more interesting question is not why the World War was begun, but why it was not prevented.

It is impossible within the space at our command here to trace the intricate details of the war. Within a few months it became apparent that the progress of modern technical science had changed the nature of warfare very profoundly. Physical science gives power, power over steel, over distance, over disease; whether that power is used well or ill depends upon the moral and political intelligence of the world. The governments of Europe, inspired by antiquated policies of hate and suspicion, found themselves with unexampled

powers of both destruction and resistance in their hands. The war became a consuming fire around and about the world, causing losses both to victors and vanquished out of all proportion to the issues involved.

The first phase of the war was a tremendous rush of the Germans upon Paris and an invasion of East Prussia by the Russians. Both attacks were held and turned. Then the power of the defensive developed;

Photo by Topical

The Ruins of Ypres (Once a Delightful Old Flemish Town)

To show the complete destructiveness of modern war.

there was a rapid elaboration of trench warfare until for a time the opposing armies lay entrenched in long lines right across Europe, unable to make any advance without enormous losses. The armies were millions strong, and behind them entire populations were organized for the supply of food and munitions to the front. There was a cessation of nearly every sort of productive activity except such as contributed to military operations. All the able-bodied manhood of

Europe was drawn into the armies or navies or into the factories that served them. There was an enormous replacement of men by women in industry. Probably more than half the people in the warring countries of Europe changed their employment altogether during this stupendous struggle. They were socially uprooted and transplanted. Education and normal scientific work were restricted or diverted to immediate military ends, and the distribution of news was crippled and corrupted by military control and "propaganda" activities.

The phase of military deadlock passed slowly into one of aggression upon the populations behind the fronts by the destruction of food supplies and by attacks through the air. And also there was a steady improvement in the size and range of the guns employed and in such ingenious devices as poison-gas shells and the small mobile forts known as tanks, to break down the resistance of troops in the trenches. The air offensive was the most revolutionary of all the new methods. It carried warfare from two dimensions into three. Hitherto in the history of mankind war had gone on only where the armies marched and met. Now it went on everywhere. The air offensive increased in range and terror with every month in the war. At last great areas of Europe were in a state of siege and subject to nightly raids. Such exposed cities as London and Paris passed sleepless night after sleepless night while the bombs burst, the anti-aircraft guns maintained an intolerable racket, and the fire engines and ambulances rattled headlong through the darkened and deserted streets.

Pestilence, that old follower of warfare, did not

arrive until the very end of the fighting in 1918. For four years medical science staved off any general epidemic; then came a great outbreak of influenza about the world which destroyed many millions of people. Famine also was staved off for some time. By the beginning of 1918, however, most of Europe was in a state of mitigated and regulated famine. The production of food throughout the world had fallen very greatly through the calling off of the peasants to the armies, and the distribution of such food as was produced was impeded by the havoc wrought by the submarine, and by the upsetting of the transport system of the world. By the fourth year the whole world was suffering from shortages of clothing and housing, and of most of the normal gear of life as well as of food.

After a supreme effort in the spring of 1918 which almost carried the Germans to Paris, the Central Powers collapsed. They had come to the end of their spirit and resources. Warfare ceased in November, 1918.

The proposal of a League of Nations was brought forward by Mr. Wilson, the President of the United States of America. Although this was a mere first suggestion for a League to preserve peace, a world-wide blaze of enthusiasm welcomed it. But before such a League can insure World Peace, men and women everywhere must gain a clearer and simpler idea of the common origins and destinies of mankind and so insure a real force for world unity and world order.

What man has done, the little triumphs of his present state, and all this history we have told, form, let us hope, but the prelude to the things that man has yet to do.

QUESTIONS AND PROBLEMS

After you have read a chapter try to answer the corresponding questions and problems below. If you cannot answer them turn back to the chapter for help.

I.

THE WORLD

1. If you think of the earth as two inches in diameter, what will be the diameters of the sun and the planets? 2. Their distances from the earth? 3. Which two planets are nearest the earth? 4. Farthest from the earth? 5. What can you say of the space beyond Neptune? 6. So far as we know, where only are living things found? 7. Describe how we may know about those living things that were on this earth before man. 8. Have you read of any such recent discoveries?

II.

THE RECORD OF THE ROCKS

1. If, as this chapter says, there were at first only sea plants and sea animals, how can we read their

record in the rocks? 2. If there is a geological museum near enough for you to visit it, try to find some of those records in it, and then describe what you find. 3. Describe the Age of Fishes. 4. Why was the land quite lifeless during this Age of Fishes? 5. What is the origin of our coal of to-day? 6. Where did the first land animals come from? 7. Describe the changes they went through. 8. Trace the changes that gave us our birds. 9. Before mammals inhabited the land great changes came to it. What were they? 10. What is meant by social life among animals? 11. Tell about the physical features of the earth when the arctic musk ox and the reindeer appeared. 12. What are the dawn-stones and what do we learn from them?

III.

THE STONE AGE

1. Describe the life of the men of the Stone Age. 2. What necessary things in your home were missing in their lives? 3. What two vitally important things mark the first dawning of man's civilization? 4. To what extent were the men of the Stone Age artisans, manufacturers? 5. What were the physical features of Europe about 10,000 years B.C., when mankind was at the New Stone level? 6. Have you seen any

primitive human tools, weapons, or utensils you can describe?

IV.

THE FIRST CITIES AND THE INVENTION OF WRITING. EGYPT AND MESOPOTAMIA

1. Locate and describe the countries where the two first great civilizations developed. 2. Compare the life of the Sumerians with that of the Egyptians. 3. In what ways were Egyptian and Sumerian writing alike? 4. In what did they differ? 5. Do these writings remind you of our American Indians? 6. Were they in any way like our picture graphs?

V.

THE WANDERING FOLK AND THE SETTLED FOLK

1. In what other parts of the earth were civilizations like those in the valleys of the Tigris and Euphrates springing up? 2. What gave rise to nomadic life? 3. Describe nomadic life. 4. What was its effect on human character? 5. What relation did the nomads bear to the settled folk in Sumeria and early Egypt? 6. Who finally came to rule in these lands? 7. Were your own earliest racial forbears settled city or rural dwellers, or nomads? 8. Were there any prehistoric nomads in America? 9. Any prehistoric city dwellers?

VI.

THE FIRST SHIPS. THE ÆGEAN PEOPLES

1. What were the first means of travel by water? 2. Compare with the Indians' means of travel. 3. Describe the ships of the ancient world and tell how they were managed. 4. Who were the first sea traders? 5. What made Cnossos great? 6. Describe life in Cnossos.

VII.

THE GREAT EGYPTIAN AND ASIATIC EMPIRES: EGYPT, BABYLON, ASSYRIA

1. What became of the Semitic shepherd kings of Egypt? 2. Describe the changes in the New Empire of Egypt. 3. What other empire was the first great rival of Egypt? 4. If you went to Egypt to-day what great relics of her very ancient history could you see? 5. From what sources do we get our knowledge of Egyptian and Mesopotamian history? 5. What are some of the things these sources tell us about their days of greatest glory? 6. During these years, however, unknown peoples were appearing in the north. Who were they? 7. What were they like? 8. At about what time did Egypt and Mesopotamia feel their influence? 9. Why should these civilized countries with their men of

learning fall a prey to tribes that were more or less wild and untaught?

VIII.

THE PRIMITIVE ARYAN PEOPLES

1. What comparison can you make between the physical features of the Europe to-day and the Europe of 4000 years ago? 2. What race inhabited Europe then? 3. What did they look like? 4. What were some of their habits and occupations? 5. How did they amuse themselves? 6. Did they have any government at all? If so, what was it? 7. What parts of Europe did they finally occupy? 8. There were other Aryans than those in Europe. Who and where were they? 9. You read of the greatness of Cnossos. What became of it? 10. What does the author mean by saying, "In form the Aryan peoples were victorious; but the struggle of Aryan, Semitic, and Egyptian ideas and methods continued long," etc.? 11. Can you prove by recent events that that struggle still continues to-day? What does that show about racial prejudice?

IX.

THE LAST BABYLONIAN EMPIRE AND THE EMPIRE OF DARIUS THE PERSIAN

1. Sketch briefly the events that led up to the empire of the Medes and Persians. 2. What Bible

stories relate to these days? 3. What new features in transportation and in trade helped to make this empire possible?

X.

THE JEWS. THEIR BIBLE

1. Tell what you know about the home country of the Hebrews. 2. Of what race were they? 3. From your knowledge of the Bible, tell the stories of Abraham, Isaac, and Jacob, and of the sons of Jacob. 4. Tell the stories of Hebrew captivity in Egypt and of Moses. 5. What finally became of the Jews in the years 800-300 B.C. when ancient peoples were breaking up? 6. What does the world owe to the Hebrew people? 7. What is the spirit of the Hebrew prophets? 8. Have Hebrews to-day any spirit of unity, any interest in their home-land?

XI.

GAUTAMA BUDDHA, THE TEACHER OF INDIA, CHINA, AND JAPAN

1. How did the caste system in India develop? 2. What did Gautama teach? 3. How did he come to develop his standards of life? 4. There were other great minds elsewhere during the life of Gautama. Who were they? 5. What did the appearance of such men mean to the world? 6. What peoples accepted Gautama Buddha's teachings?

XII.

HOMER AND THE EARLY GREEKS

1. What were the Iliad and the Odyssey? 2. What do we learn from them? 3. Describe the political organization of the Greek states and give reasons for it. 4. Were the Greeks at this time taking part in the world's learning?

XIII.

THE STRUGGLE OF GREECE WITH PERSIA

1. Usually as a people grows in strength and prosperity it finds itself face to face with rivals. How was it in the case of the Greeks? 2. What do the names Darius and Marathon stand for in Greek history? 3. Tell the story of Xerxes' attempt to subdue the Greeks.

XIV.

THE SPENDOR OF GREECE

1. What was most characteristic of Athens during the age of Pericles? 2. Just what does the author mean when he says Socrates was "sentenced to death for disturbing people's minds"? 3. Who followed Socrates in the ranks of philosophers? 4. What were Aristotle's contributions to learning?

XV.

ALEXANDER THE GREAT: GREECE TEACHES ASIA AND THE WORLD

1. Tell those events in the life of Alexander which you think show that he was entitled to be called "The Great." 2. What became of his empire when he died? 3. Did Alexander affect the world in any lasting way? 4. What significance did the Museum of Alexandria have for the world of learning? 5. Had Alexandria anything else to give to the world? 6. What is meant by the Hellenistic Age?

XVI.

ROME COMES INTO HISTORY

1. What is the first knowledge we possess of Italy, Rome, and their peoples? 2. The early history of Rome was marked by certain political struggles. What were they? 3. What was the most significant feature in these struggles? 4. Describe the Gaulish raid on Rome and its final outcome.

XVII.

THE STRUGGLE OF ROME WITH CARTHAGE

1. What were the Punic Wars? 2. What races were rivals in those wars? 3. What do we to-day inherit from them? 4. What lands did Carthage

rule? 5. What facts can you state that were causes of the Punic Wars? 6. What territorial changes took place after the First and Second Punic Wars? 7. What finally became of Carthage?

XVIII.

THE GROWTH OF THE ROMAN EMPIRE

1. How large was Rome at the time it began its career as an empire? 2. What is an empire? 3. We have distinguished four stages in the development of the Roman Empire. What did Rome accomplish in the first stage? 4. Was there anything significant in extending Roman citizenship? 5. Why does the author speak of Rome in its second imperial stage as the "Republic of Adventurous Rich Men"? 6. What was the chief Roman governing body at this time? Describe it. 7. Describe the Popular Assembly and the changes it underwent. 8. How nearly did these bodies resemble the British and American governing bodies? 9. What effect did Marius have on the Roman form of government? 10. Marius marks the beginning of the third stage of the Roman Empire. Why call it the Republic of the Military Commanders? 11. Name some of the greatest of these commanders. 12. What changes in the Roman people made impossible the continuance

of republicanism? 13. Does America face such a danger? 14. Tell of the events that led to the Roman Empire of the fourth stage. 15. What is there that is very significant in the dates, 27 B.C. to 14 A.D., that mark the reign of Rome's first emperor, Augustus Caesar? 16. What was the extent of the Roman Empire at its greatest? 17. What three things helped hold it together? 18. How was the Empire later divided?

XIX.

LIFE UNDER THE ROMAN EMPIRE

1. Was the Latin language used everywhere in the Roman Empire? 2. In what language was the New Testament written? Why? 3. What modern languages show that their origin was more or less in Latin? 4. What was the development in agriculture under the Empire? 5. How did slavery come to develop? 6. Was Roman slavery in all respects like that in our Southern States? 7. What was the effect of this growing institution of slavery on the future of the Empire? 8. Who were the so-called Barbarians and what was their significance for Rome? 9. Besides Latin-derived languages Rome bequeathed to Europe another great gift. What was this gift that helped govern men?

XX.

THE TEACHING OF JESUS AND THE GROWTH OF CHRISTIANITY

1. Remember that the life of Christ began during the reign of Rome's first emperor, Augustus Caesar. What is meant by Jesus' main teaching, the "Kingdom of Heaven"? 2. What did Judaism and Christianity possess that helped hold their doctrines and their disciples together? 3. Give an account of the early Christians during the first three centuries. 4. How were they finally recognized?

XXI.

THE BARBARIANS, THE DECLINE OF THE ROMAN EMPIRE, AND THE TRIUMPH OF THE CHURCH

1. What do the names Franks, Germans, Visigoths, Ostrogoths, Vandals, Alans, and Huns mean to you? How did these tribes affect one another, and finally Rome? 2. How were the Jutes, Angles, and Saxons affecting history at the same time? 3. Who were the Huns or Tartars? 4. Give an account of the career of Attila in Europe. 5. How did Venice come to be founded? 6. What was the general effect of these barbarian wars and conquests upon what had been the great Roman Empire? 7. Why did the Church survive the decay that came upon the Em-

pire? 8. Without recourse to arms, just what force could the Church use?

XXII.

THE SURVIVAL OF THE EMPIRE IN THE EAST. THE BYZANTINE EMPIRE

1. Remember that the eastern half of the Empire spoke Greek and not Latin. Was this part of the Empire destined to decay with the rest? 2. Did Justinian I strengthen it in any way? 3. In some respects the story of Constantinople makes the history of the East very different from that of the West. Compare the two during what are called the Dark Ages. 4. What does modern Europe owe to Constantinople and the Byzantine Empire?

XXIII.

MOHAMMED AND THE GREAT DAYS OF THE ARABS

1. What was the outlook for Europe at the beginning of the seventh century? 2. Who were the Bedouins? Of what race? 3. Give an account of the life and teachings of Mohammed. 4. Who were the caliphs and what did they accomplish? 5. What does learning owe to the Arabs? 6. What finally became of the empire the Mohammedan Arabs created?

XXIV.

CHARLEMAGNE: THE HOLY ROMAN EMPIRE, ITS STRUCTURE AND ITS ENEMIES

1. What is there significant in the history of Europe in the family series of Charles Martel, Pepin, Charlemagne? 2. Explain the extent of their power. 3. What was there of vital import for the future in the crowning of Charlemagne by the Pope at Rome? 4. What political changes followed the death of Charlemagne? 5. Sketch the development and structure of the feudal system. 6. In what rôle do the Nordic tribes now appear? 7. What was the early effect of the Northmen on England, France, America? 8. Who were the Magyars? 9. The Saracens? 10. When once the empire of Charlemagne was divided, what two great nations began their development? 11. What were their subsequent relations to one another? 12. What did they find to quarrel about?

XXV.

THE CHURCH AND THE CRUSADES

1. What was still true of life in Mesopotamia and Egypt during the dark centuries of Europe's history? 2. What were the events that turned the thoughts of European Christians to Crusades? 3. Give an account of the First Crusade from Peter the Hermit

to its close. 4. In what way was the Second Crusade different? 5. What in general was the outcome of all subsequent crusades? 6. What was the aim of the Church in the twelfth century? 7. Name some of the great Popes and their important acts. 8. Name some of the chief orders of monks and tell about their lives. 9. What was new and startling in the work of Wycliffe?

XXVI.

ASIA AND EUROPE: THE CONQUESTS OF THE MONGOLS AND THE TURKS

1. What was the new menace to Western civilization that appeared in the East in the thirteenth century? 2. Give an account of Jengis Khan, Kublai Khan, and Timurlane. 3. Just how extensive did the Mongol Empire become? 4. What was the effect of the Mongolian drives on the Ottoman Turks? 5. How was the growing power of the Ottoman Turks stopped and broken?

XXVII.

GEOGRAPHICAL DISCOVERY: MARCO POLO (ASIA), COLUMBUS (AMERICA), MAGELLAN AND DRAKE (AROUND THE WORLD)

1. In the last chapter Kublai Khan was spoken of as the friend of Marco Polo, the Venetian. How

did that come about? 2. Relate the adventures of Polo. What is there remarkable about them? 3. What were some of the effects of Polo's travelogues? 4. What changes did Columbus and Magellan bring into the thought and outlook of the world?

XXVIII.

THE RENAISSANCE: CITIES, UNIVERSITIES, PAPER, BOOKS

1. What is meant by the Renaissance? 2. What changes in the European world made a Renaissance possible? 3. Had the Crusades anything to do with it? 4. How may great trade centers affect learning? 5. Name the great trade-cities of those days. 6. There was something else by which to remember Paris, Oxford, and Bologna. What? 7. How did the teachings of Roger Bacon differ from those of other men who lived in his day? 8. What is the story of paper? 9. Printing followed immediately. What now were the effects of paper and printing on human life? 10. Just how significant are paper and printing to-day?

XXIX.

THE REFORMATION: LUTHER AND LOYOLA

1. What were some of the events that led up to the Reformation? 2. What was Luther's contribu-

tion to the reformatory movement? 3. What parts of Europe were radically affected? 4. Wherein was the Church itself affected by the Reformation? 5. What was the Society of Jesus?

XXX.

THE HAPSBURG EMPERORS. THE AGE OF CHARLES V IN EUROPE AND OF CORTEZ AND PIZARRO IN AMERICA

1. Who were the Hapsburgs? 2. Have you heard of them in recent years? 3. What was the extent of Charles V's empire? 4. How did he come by it all? 5. For what do we remember Henry VIII of England? 6. What were the real political or other motives back of all the schemes in which Charles V was engaged? 7. Where were the followers of Luther chiefly? 8. Of Calvin? 9. What of importance, if anything, was taking place in America at this time?

XXXI.

AFTER THE REFORMATION: AN AGE OF INVENTIONS AND POLITICAL EXPERIMENTS

1. Certain inventions now give impetus to human development. What were they? 2. How did they affect human life? 3. Why do we hold in honor the names of Galileo, Copernicus, and Newton? 4. What changes were taking place in England's government?

5. How did these changes compare with government in France under Louis XIV?

XXXII.

THE AGE OF GRAND MONARCHY: LOUIS XIV, FREDERICK THE GREAT, PETER THE GREAT

1. What is meant by this chapter-title, "The Age of Grand Monarchy"? 2. Where were the court fashions for all Europe set? 3. What were these fashions? 4. What was the political condition of Germany at this time? 5. What was the aim of Frederick the Great? 6. How was Russia brought into closer touch with western Europe and by whom? 7. What was the fate of Poland? 8. What have you heard about Poland in recent days? 9. What was the general political movement in Europe? 10. How does that movement affect Europe to-day?

XXXIII.

THE EXPANSION OF EUROPE INTO ASIA, AMERICA, AND AUSTRALIA

1. How were the rival claims of Spain and Portugal in America settled? 2. To what extent did this settlement affect the French, Dutch, and English? 3. What nations became the chief expansionists and colonizers in both east and west? 4. To what was England's advantage in the rivalry due?

5. Tell of the origin and career of the Cossacks. 6. While the quarrelsome nations of Europe were seeking world-wide expansions, were the once mighty Mongolians equally active? 7. Why?

XXXIV.

THE AMERICAN WAR OF INDEPENDENCE

1. What motives first carried people from western Europe to America? 2. When did the thought of new-world homes begin to actuate them? 3. What position did France and England ultimately hold in the New World? 4. Sketch the changes in British policy that finally led to American independence. 5. Why were the steamboat and the telegraph important to the early history of our country? 6. What changes came to Spanish possessions in America?

XXXV.

THE FRENCH REVOLUTION AND NAPOLEON

1. What other revolution ranks with the American Revolution in importance? 2. What were the conditions and events leading up to the French Revolution? 3. Once it was under way, what were some of the first acts of the French people? 4. What were the first reforms brought about? 5. Wherein were the American and French revolutions alike and

unlike? 6. Did the French create a republic at once? 7. How did the republic finally come into being? 8. Tell what you know about the Marseillaise. 9. Do songs have power with a people? 10. Illustrate your answer to 9 in more recent events. 11. What was the condition of France's foreign relations at this time? 12. What mistakes was France making? 13. These mistakes called for a great and strong leader. Was one at hand? 14. Name him and relate how he rose to power. 15. What was his title and how far did he carry his conquests? 16. Trace the course of his downfall. 17. We often say of some one, "There he met his Waterloo"! What is meant by it? 18. Just how did the French Revolution affect the world at large? 19. Compare and contrast the American, French, and Russian revolutions.

XXXVI.

THE INDUSTRIAL REVOLUTION: A NEW PHASE OF HUMAN HISTORY

1. What is meant by "The Industrial Revolution"? 2. How fast could people travel in the days of Napoleon? 3. Tell about the first inventions that brought great changes to transportation. 4. Describe the first steamboats and show how they differed from fast modern boats. 5. What advantage has the steamship over the sailing vessel? 6. What

developments do we associate with the names of Volta, Galvani, Faraday, Morse? 7. Trace the effects of man's power over steam on his power over iron. 8. What practical uses of electricity followed the great applications of steam power? 9. What kind of engines are used for automobiles? 10. What other locomotion did such engines make possible? 11. In what ways, to what extent, has the industrial and mechanical revolution affected all classes? 12. Illustrate these effects.

XXXVII.

THE GROWTH OF THE UNITED STATES OF AMERICA

1. What made possible the rapid growth of the United Stares to the Pacific? 2. Describe that growth. 3. What mechanical applications make for our national unity? 4. How does the United States differ from all other countries? 5. How did the South with slavery differ from the North? 6. Relate briefly the life of Abraham Lincoln and his work. 7. Have we still problems that date back to slavery?

XXXVIII.

THE RISE OF GERMANY AND OF ITALY

1. Give an account of the rise of Napoleon III. 2. For what do we remember Napoleon III chiefly?

3. Why should Tsar Nicholas I of Russia want to get possession of Constantinople? Point out on a map of Europe what you mean. 4. Why should England, France, and Sardinia object to the Tsar's possession of Constantinople? 5. What German leader and German state now came to the front? 6. What was the movement in Italy? 7. What was there disturbing about Maximilian in Mexico? 8. What was the effect of the Franco-Prussian War on France and on Germany?

XXXIX.

THE EUROPEAN OVERSEAS EMPIRES OF STEAMSHIP AND RAILWAY

1. What were the colonial possessions of England, France, Holland, Spain, and Portugal in the early part of the nineteenth century? 2. What stimulated development in Canada? 3. Just what was it that made European countries want to control foreign colonies? 4. What is the "Monroe Doctrine"? 5. Has it been respected? 6. What has been happening to Africa since 1850?

XL.

THE RISE OF JAPAN

1. Give an account of the early Japanese and of their social and political life. 2. What important

changes and events since 1866 have marked the new Japan? 3. Is the new life in Japan of any significance to the United States?

XLI.

THE GREAT WORLD WAR AND AFTERWARDS

1. What was the political situation in Europe from 1878 to 1914? 2. What thought was uppermost in diplomatic heads when alliances were made? 3. What was the final alignment of nations in the great World War? 4. How was this war different from all others? 5. How did it affect social and industrial life? 6. In what ways new in warfare did the nations carry on this war? 7. What was the record of medical science during the war? 8. What must lie back of permanent world peace, order, and unity? 9. Is the United States doing anything in that direction? 10. Analyze your own feelings towards other peoples, races, beliefs. Are they the feelings that make for permanent, universal brotherhood among men?

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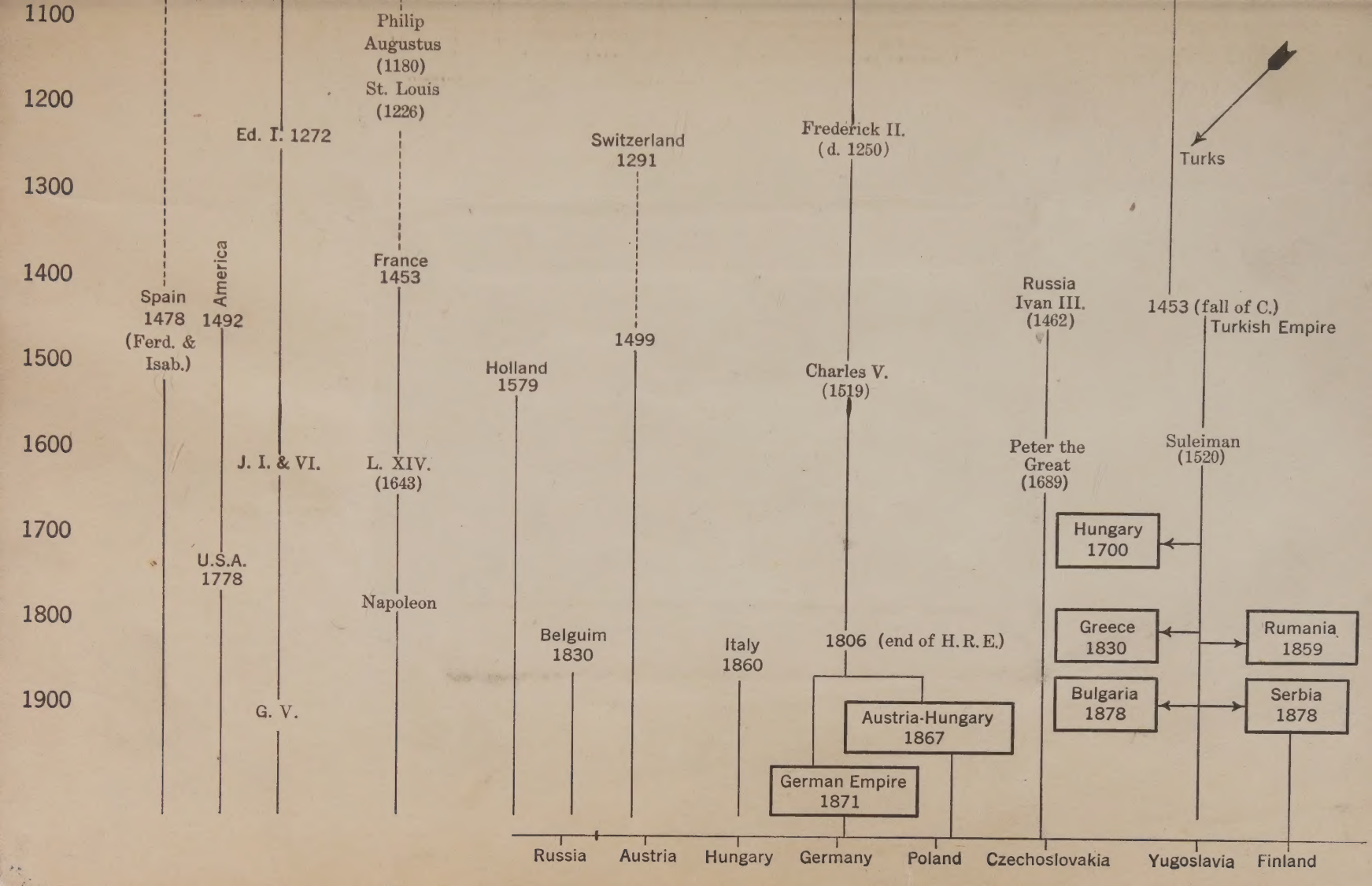
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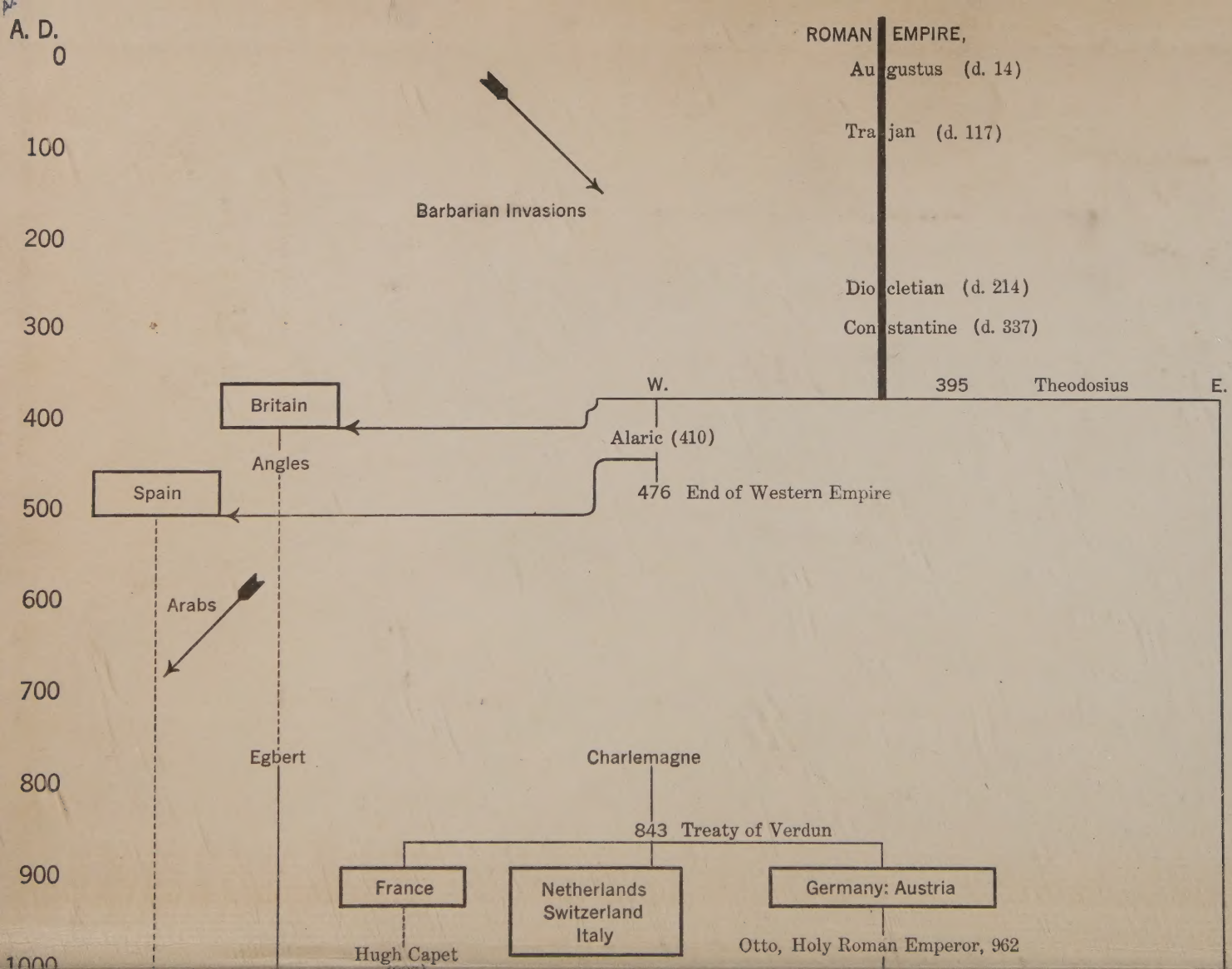
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